



The Antiquary.



JULY, 1902.

Notes of the Month.

THE King takes the Coronation Oath "laying his right hand upon the Holy Gospel in the Great Bible, which is now brought from the Altar by the Archbishop, and tendered to him as he kneels upon the steps." Before signing the oath His Majesty kisses the Book. The Bible in question is an Oxford Bible, the joint gift of the Universities of Oxford and Cambridge to the Archbishop, and the volume was bound at the Oxford University Binding-house. The binding is red polished levant morocco. On both covers is a Tudor rose border; on the front a cottage roof centre design enclosing the Royal Arms; on the back, in the corners, are the arms of Edward the Confessor, Oxford University, Cambridge University, and Westminster Abbey. The doublure is of Russia leather with a plain border, the rose, thistle, shamrock, etc., being introduced as ornaments. There are no metal corners nor clasp, but the edges are solid gilt. The size is large quarto.



The two Coronation services—the one for use in Westminster Abbey on June 26, and the other for general use throughout the Empire on the same day—have been issued in various forms. More than one special edition of the Abbey service has been prepared as an interesting memento of a historic occasion. In addition, a series of Royal Commemoration Prayer-Books and Bibles has been published, containing portraits of the King and Queen, illustrations, and with appropriate designs on the covers.

VOL. XXXVIII.

In the *Times* of May 20, Mr. Arthur J. Evans gave an interesting account of the results of the present season's work on the Palace of Knossos, Crete, which, he says, have not fallen below the high level of the two preceding years. The clearance of a lofty passage, says Mr. Evans, "was marked by the discovery of a very extensive deposit of inscribed clay tablets—the largest, indeed, yet discovered—including about 100 perfect documents dealing with Palace accounts. The decimal system is here much in evidence, and a large proportion of the tablets deal with percentages. With these were several large clay impressions of what must certainly have been a Royal signet ring, exhibiting a goddess and her attendants, of which a counterfeit matrix was found last year in another part of the building—a proof that fraudulent procedure was not unknown even in the household of Minos." More frescoes were uncovered:—"The upper part of an elegant lady in a yellow jacket and light chemise introduces us to a different class of subject. Her flying tresses and outstretched arm suggest violent action, and this is still more perceptible in the subject of another fresco fragment showing a more nude female figure in the act of springing from above and seizing the horns of a galloping bull. Remains of a series of scenes exhibiting female torereads were already found towards the close of last season's dig, and it has now been possible to reconstitute a complete panel of one of these fresco designs. The whole is a *tour de force* of ancient circus shows. A Mycenaean cowboy is seen turning a somersault over the back of a charging bull to whose horns in front clings a girl, in boy's costume, while another girl performing behind, with outstretched hands, seems to wait to catch her as she is tossed over the monster's back. The fallen body of a man beneath another bull brings out the grimmer side of these Minoan sports." But space fails us to mention the many interesting discoveries which Mr. Evans records. These include a seal impression bearing part of the impress of a late Babylonian cylinder, direct proof of correspondence with the East; an elaborate drainage system beneath the well-paved floors of the palace; hoards of inscribed tablets; pottery, mosaics, and new illustrations of the

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prehistoric writing of Crete. Further, a chamber was found which contained, says the discoverer, "a kind of domestic shrine of the highest importance in its bearing on the local cult. On a small dais, beside a tripod of offerings, and with a miniature votive double axe of steatite before her, rose a painted terra-cotta figure of a goddess, pillar shaped below according to the old religious tradition, and with a dove on her head, while in front of her stood a male votary holding out another dove. That a goddess was associated in the Palace cult of the double axe further appears from a gem on which a female divinity is seen bearing this symbolic weapon in her hand."



To the *City Press* of May 21 the Rev. A. B. Beaven contributed a pretty complete list, compiled from the records at the Guildhall, of the holders of the office of Town Clerk of the City of London, from John de Batequele, of 1284, to the present time.



During the last month Mr. Herbert J. Finn has been holding, at the Drawing-room, St. James's Hall, his annual exhibition of water-colour drawings. Mr. Finn is best known as the painter of many charming and suggestive pictures of English cathedral architecture, and the exhibition is rich in examples of such studies, which show not only a very genuine and loving appreciation of the beauty of time-worn stone, but a happy faculty for selecting the right point of view and the right hour of the day. Among the best examples of Mr. Finn's art we may note the large painting of York Minster, west front, showing the sun-flushed towers which are now, or will shortly be, hidden behind piles of scaffolding; a fine view of that noble monument of the Norman building art, the interior of St. Bartholomew the Great; and a smaller painting of the interior of Christchurch Priory, with the light falling across the rich reredos. Other attractive pictures are a charming view of the grey old Christchurch Gateway, Canterbury—one of a number of sketches dealing with various aspects of the ancient Kentish Cathedral and city—and a large and striking painting of Durham, in which the Cathedral towers are seen faintly over a maze of housetops through a veil of

smoke. A number of miscellaneous sketches of Volendam and other North Holland fisher-folk and places, of river and sea, and city tower and spire, complete a show of much interest. The exhibition will remain open until July 12.



A correspondent writes from near Framlingham, under date May 31, as follows: "I saw two Bibles last April at the Norwich Art Exhibition—one, a quarto in size, said to have been used at Her Majesty's Coronation in 1837; the other, a folio, bound in blue velvet, which was said to have lain on the altar on which Her Most Gracious Majesty signed the oath at her Coronation. Can you or your readers tell us how *two* Bibles came to be used? These two Bibles seem to me priceless, both historically and ecclesiastically, and any information on the subject would be most interesting in view of the Coronation ceremony on which the heart of the nation is now deeply engaged."



The eighth and ninth numbers of the "Hull Museum Publications" are before us. No. 8 contains a very fully illustrated description, written by Mr. W. Sykes, of the various local coins, tokens, and medals, of which the museum possesses a fairly rich assortment. Out of thirty-two known seventeenth-century tradesmen's tokens, for instance, the collection has twenty. It is hardly necessary to explain that these tokens practically served the purpose of coins for small amounts in the locality in which they were issued, and were manufactured and used by thousands of traders in all parts of the country. In the pamphlet before us Mr. Sykes gives descriptions, with accompanying figures, of some



FIG. 1.

dozens of specimens of both the seventeenth and eighteenth centuries. By the courtesy of the Curator of the museum we reproduce three examples. Fig. 1 shows a halfpenny issued



by George Hodgson in 1668. The obverse has a curious representation of a man smoking a pipe. The octagonal shape of Fig. 2—a



FIG. 2.

halfpenny of Elizabeth Thompson, 1669—is somewhat unusual. The ship on the obverse is supposed to be an indication that the issuer was an innkeeper. Still more unusual in shape is Fig. 3—a halfpenny of Mary

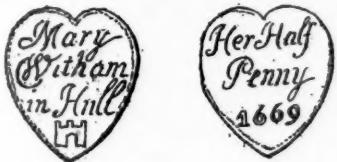


FIG. 3.

Witham, 1669—and Mr. Sykes remarks that this token, besides being peculiar as regards shape and the italic lettering, is very rare. No. 9 of these "Publications" is the first number of a "Quarterly Record of Additions," illustrated, and written by Mr. T. Sheppard, F.G.S., the Curator, to whose activity and zeal this interesting pamphlet bears witness. Both booklets are sold at the museum at the price of one penny each.

Mrs. Neville Ward, of Southampton, writes: "Last month's *Antiquary* has a note (p. 165) as to the figure 4 being made in some old dates of the fifteenth century like half an 8. There is such a one in a stained-glass window in the old Hospital of St. Cross, near Winchester. It is in a passage between the large dining-hall and the kitchen."

Messrs. Asher and Co., 13, Bedford Street, Covent Garden, W.C., are issuing the English edition of what promises to be a splendid work on *Ancient Peruvian Art*, being contributions to the archaeology of the empire of the Incas, made from his collections by

Arthur Baessler. It will be issued in fifteen parts, making four very large folio volumes, with 165 plates partly in colours, and the translation of the German text will be by Mr. A. H. Keane. The edition will be limited to 200 copies. Herr Baessler's collection, which comprises 11,513 finds from pre-Columbian graves, is on view at the Royal Museum of Ethnology at Berlin, and the work now promised will make the more remarkable objects, with illustrations and descriptive text, accessible, so to speak, to many students who are unable to visit the collection itself.

At the sale of the late Mr. William Boore's stock of old silver by Messrs. Christie, Manson and Woods early in June, a great many old English spoons were disposed of. A set of thirteen Apostle spoons, 1617-39, including the Master spoon of the earlier date, with maker's mark, "I.F.," the nimbus of each moulded with a dove, the sign of the Saint Esprit, realized £480. An interesting souvenir of the Great Plague, known as a "Plague Spoon," went for £128. It was of silver gilt, made in 1665, and bore the following inscription engraved on the stem: "Rd. in Ao. 1665, when dyed at London of the Plague 68,596—of all diseases, 97,306." Two Commonwealth seal-top spoons (1659) fetched £132, and a Tudor Maidenhead spoon (1535) £45. The series of early English spoons, sixty-three lots, gave a total of £1,873.

The annual report of the London Library gives the subscribers the good news that the preparation of the long-looked-for new catalogue is approaching completion. Four hundred pages are already in type, and it is hoped that the volume will be issued by the end of the year.

An item in the latest report of the Historical Manuscripts Commission, which deals with documents in various collections, shows that "scandal about Queen Elizabeth" was once a very serious matter. The records of the Wilts Quarter Sessions show many prosecutions of poor folk for speech disrespectful to the ruling powers, and scandal-mongering appears to have been encouraged. There is

one deposition which reaches a climax of absurdity. It is against Mrs. Katherine Gawen, a recusant, who is charged (1605) with uttering "many vile and unseemly words of the late Queen Elizabeth, but which in particular the deponent remembereth not"!

The Earl of Cork and Orrery, Lord-Lieutenant of Somerset, reopened on May 21, in the presence of a large and influential company, the great hall of Taunton Castle, which has recently been thoroughly restored, and advantage was taken of the occasion to place on view the magnificent archaeological, natural history, and philatelic collections recently presented to the Somersetshire Archaeological Society for their museum in the castle, of which they are the owners. The first castle on the site was erected about the year 700, and the great hall, which has been restored, has been the scene of many stirring events, including the Bloody Assize held there by Judge Jeffreys in June, 1685.

Mr. John Ward, F.S.A., writes: "We have all heard of the temples and pyramids at Meroe, but few were prepared for the discovery of ruined Christian cities beyond Khartum. In the beautiful garden of the palace at Khartum I saw a huge stone Paschal lamb of evident Roman sculpture. Father Ohrwalder told me that this was brought from the ruins of Soba, on the Blue Nile, twenty-five miles beyond Khartum, in Gordon's time, and that he knew the place, which abounded with the remains of Christian temples, and was once the centre of a civilized kingdom. Colonel Stanton, Governor of Khartum, found me a map of the country round Soba, with the ruins laid down. Since then he has visited the ruined temples himself, and is preparing to have them cleared from the sand and photographed. About eighty miles north of this there are the extensive ruins of another city—Naga—with fine temples of Roman architecture, avenues of lambs, the same as the one at Khartum, leading up to them. The inscriptions are in hieroglyphs, while the composite capitals of the columns bear the cross, both at Soba and Naga. So far south, Roman work of Christian times with hieroglyph texts is a novel combination, and demands further research."

Since I left Khartum, Colonel Stanton writes me that he learns from the natives that there are many similar ruins spread all over the country, and, eighty miles east of Khartum, sculptured rocks and inscriptions, even as far away as Darfur."

An important discovery, says the *Athenaeum*, has rewarded the zealous labours of P. Gaukler, the director of the Tunisian antiquities. During his excavations beneath a Roman villa he came upon a Punic potter's kiln, which is in so unimpaired a condition that it seemed to bring into view the entire apparatus and process of the potter's work. Gaukler promises full information shortly, but says he is now convinced that a whole series of the potter's ware, hitherto supposed to have been imported, was produced in Carthage itself.

The village of Corby, situated between the town of Kettering and the once famous Rockingham Forest, was visited by thousands of Midland folk on May 19, drawn together to witness the celebration of the Pole Fair, which is kept on the same lines as it was a century ago. The fair only comes once in twenty years, and then the old stocks are brought out from the lumber-room and set up in the centre of the parish, and all those who do not pay the toll that is demanded are forthwith chaired round the streets and duly placed in the stocks until all dues and demands are met. The fair is held to commemorate a charter granted by Queen Elizabeth and confirmed by Charles II., by which the "men and tenants of the antient demesne of Corbei" are freed from town and bridge tolls throughout the kingdom, and from serving in the militia and on juries. The charter was read at the early hour of four in the morning at each entrance of the village, where a pole was placed across the street to stop all until the toll was paid. The Countess of Cardigan is the lady of the manor.

In a recently issued volume on *Surrey Cricket*, edited by Lord Alverstone, and written by various authors, Mr. Ashley-Cooper demolishes the usually held theory that Hambledon in Hampshire was the cradle of the game, and shows by documentary evidence that the honour really

belongs to Surrey. The document relates to a dispute respecting a plot of land at Guildford in 1598. It runs :

"Anno 40 Eliz., 1598. John Derrick, gent., one of the Queen's Majestie's coroners of the county of Surrey, aged fifty-nine, saith this land before mentioned lett to John Parvish, inn holder, deceased, that he knew it for fifty years or more. It lay waste, and was used and occupied by the inhabitants of Guildford to saw timber in, and for sawpits, and for making of frames of timber for the said inhabitants. When he was a scholler in the Free School of Guildford, he and several of his fellows did run and play there at crickett and other places. And also that the same was used for the bating of bears in the said towne until the said John Parvish did enclose the said parcell of land."

The boyhood of John Derrick takes the game back to the reign of Henry VIII., and doubtless Surrey boys played it earlier still.

Mr. Eneas Mackay, of Stirling, announces for early publication two books relating to the ancient town of Stirling, which should be of much interest to antiquaries. One, by Mr. William Drysdale, will treat of *Stirling's Auld Biggins, Closes, Wynds, and Neebour Villages*, with nearly 100 illustrations; while the other will be *A History of the Grammar and other Burgh Schools, now the High School of Stirling*, by Mr. A. F. Hutchison, M.A., which will include notices of schools and education in the burgh generally from the twelfth century to the present day, and will be fully illustrated.

The *English Illustrated Magazine* for this month (July) contains an authorized translation of M. Paul Vignon's article on "The Holy Shroud of Turin."

A History of the Manors of Wike Burnell and Wyke Waryn, in the county of Worcester, is about to be published by Mr. C. E. Mogridge Hudson through Mr. Elliot Stock. The work gives an account of these manors from the seventh century, and contains notices of the families which have held them. Among these will be found the names of Sir Walter Raleigh, Anthony Babington, and Catherine Parr. Only 100 copies of the work will be published.

Sidelights on the Civil War from some Old Parish Registers of Shropshire.

BY THE REV. THOMAS AUDEN, M.A., F.S.A.,
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MONG the signs of revived interest in antiquarian matters in the present generation nothing is more marked than the increased attention paid to parish documents, whether they exist in the form of registers or churchwardens' books. A considerable number of parish register societies have been inaugurated in different counties for the printing of the former, while copies of the latter supply from time to time interesting matter for the *Transactions* of various archaeological associations. Among the parish register societies, that for Shropshire, which owed its foundation mainly to the exertions of the late Mr. Stanley Leighton, M.P., F.S.A., has taken a prominent place, and I propose in the following short paper to call attention to the light thrown by some of these Shropshire registers on the great struggle between King and Parliament, and the events which immediately arose out of that struggle in the seventeenth century.

Of course, the chief interest of a register is personal and its main value genealogical. Some readers of the *Antiquary* will, however, remember how Crabbe, in his poem called "The Parish Register," published in 1807, pointed out that the entries had their interest and their moral for the outside world. His opening lines are :

The year revolves and I again explore
The simple annals of my parish poor:
What infant members in my flock appear;
What pairs I blessed in the departed year;
And who of old or young, or nymphs or swains,
Are lost to life, its pleasures and its pains.

And then, taking individual extracts from baptisms, marriages and burials, he moralizes over the lessons which the personal histories involve. His poem was, perhaps, the first attempt to clothe the dry bones of a parochial register with living flesh—to present the men and women whose names were found there as real men and women who lived in a definite environment and wrought out their life under definite circumstances. Births,

marriages and deaths sum up human existence in all ages alike, but the surroundings vary in every age, and every life takes its tone and exercises its influence according to the history and circumstances of the time; and so it must be that parish registers, in the words of the late Bishop Stubbs,* "are full of illustrations of social antiquities, of the growth and relation of classes, trade connections, political combinations, and local customs."

The struggle which culminated in the Civil War between King and Parliament, it is hardly necessary to say, was the outcome of causes which had been at work for a considerable period. For two or three generations previously English people had been learning to value individual liberty both of thought and action, and this had its inevitable effect in the domain both of politics and religion. The result necessarily was a gradual cleavage between those whose associations especially linked them with the past, including the upper classes and the clergy, and those to whom the sense of liberty was comparatively a new thing, especially the great middle-class, which, at the same time as it had grown in political importance, had come increasingly under the power of foreign Protestantism. Puritanism had been quietly increasing, especially among the trading classes, long before it made itself felt in high places, and before it left any trace on the documents of the various parishes. We have generally no clue to the views held by the different clergy who sign their names in the registers or by the churchwardens whose signatures follow, but I may quote one extract from the register of Condover as showing the quiet work that was going on in a country parish during the ferment which arose in the early days of Charles I. It was a time of tumult in the House of Commons. The Petition of Right had been presented some months before and received an unsatisfactory answer from the King. This had been followed by increased irritation, and among the latest news which must have reached Shropshire was the tidings of the dissolution of Parliament and the imprisonment of Sir John Eliot, who had introduced resolutions into the House, one of which

* Preface to parish registers of St. Mary's, Reading.

declared that "Whosoever shall bring in innovation in religion, or, by favour, seek to extend Popery or Arminianism, or other opinions disagreeing from the true orthodox Church, shall be reputed a capital enemy to this Kingdom and the Commonwealth." It is pleasant to be able to set alongside of this the following extract: "This day being called Palmes Sunday [1628-29], was a new Co'munion cuppe of Silver on w^{ch} was engraven Ex dono Arthur Harris and a cover of silver on w^{ch} is engraven Condover both cost five pounds and five shillings, given by Mrs. Dorothe Harris once wife of Arthur Harris of Condover, and at the same time shee gave also five pounds in money to be bestowed to the benefit of the parishioners of Condover at the discretion of Jonas Chalener Vicar there and Henry Heynes. The Lord blesse her and make us thankfull and stirre up many to be beneficall to this place in like manner." In the margin is a little sketch of a chalice.

But we pass on to the time when Puritanism had triumphed. In August, 1642, the Royal Standard was set up at Nottingham, and in the following month the King was in Shrewsbury, which he made his headquarters for the time. The majority of the gentry of Shropshire espoused his cause, and many of the country houses were garrisoned for him. Meanwhile, measures were being taken in the direction of suppressing the English Church and supplanting the episcopal clergy in the various parishes by Presbyterian ministers. In 1644 the "Directory for Public Worship" was passed, by which it became a crime, punishable with fine or imprisonment, to use the Book of Common Prayer either publicly or privately, and every minister was enjoined to use the "Directory" instead. In 1649 Charles I. was executed, and in 1653 Cromwell became Protector. His death in 1658 was followed by the restoration of the Monarchy in 1660. It is necessary to bear in mind these dates in order to understand the entries which I now proceed to give.

It must first, however, be remarked of the parish registers generally that those which embrace the period in question almost without exception mark it by the carelessness with which they were kept, and the gaps, more or less long, which occur at the

time. To mention a few: In the register of Great Ness there is a gap from 1640 to 1651; in that of Smethcote, from 1644 to 1656; Grinshill, 1648 to 1653; Albrighton, 1653 to 1660; Sibdon Carwood, 1653 to 1671. The handwriting also during the period almost invariably shows the same carelessness, the entries being often made haphazard and by different persons. This was partly due to the fact that it ceased to be a necessary part of the duties of an incumbent to keep the register, and so mention is not unfrequently made of the appointment of a registrar or "register" to perform this duty. This will be best explained by the following entry in the register of Acton Burnell. "Memorandum: That the parishners of Acton Burnell, in the countie of Salop, by a certificate under their hands, have nominated and chosen George Poyner, of Acton Burnell, to be their parish Register accordinge to the Act of Parliament dated August 24, 1653. He, the said George Poyner, came before mee, Ri. Cressett, Esqr. and Justice of Peace for that division, the 24th day of January, 1653[-4], whom I have approved of for the keepinge of the Register book, and have sworne him accordingly. Witness my hand, Ri. Cresset."

There is an exactly parallel entry at High Ercall, under date of November 17, 1653; and at Smethcote, under date of September 4, 1656, we find William Rogers, of Smethcote, "tooke his oath to be Register," while at Donington there is a memorandum to the same effect, which throws light on the period in another way. "Memorand: The 11th day of October, Anno Dni 1653, the parrishioners of Donington by public consent did make request of John Chapman, their Minister, to bee their Register, to record the byrths of children and marriages and burials." This John Chapman was the episcopal rector who had succeeded his father in 1607, and held the living till 1656, when a Puritan, George Ryves, an "intruder," was appointed. The entry goes to show the respect in which their old rector was held by his parishioners, and the carefulness with which the entries are made is a pleasing contrast to the prevailing slovenliness. It will be noticed in the memorandum just quoted that the "register" was appointed to record births of

children, not baptisms; and many other registers show traces of this change. For example, at Cound, from 1653 onwards there is the date of birth added to that of baptism, the first being that of Edward, son of "Mr. James Cressett, Minister at Cond," of whom we read in the same book later on that "the 17th day of August, 1662, Mr. James Cressett, Rector of Cond, the same Lord's Day, in time of Divine Service, publiquely read the declaration in the Act for Uniformitie expressed touching the Unlawfulness of the Covenant after the reading of his Certificat of his Subscription to the aforesaid declaration, and did the same day solemnly and publiquely read the Morning and Evening Prayer appointed to be read by the said Act, and did declare his unsiegnd assent and consent thereunto, and to every thing therein conteined."

At the same time that it was ordered that births should be recorded a change was made as to marriages. It was no longer required that they should be solemnized in church, and the publication of banns might be made in other public places—e.g., at Cound, under date of April 24, 1658, "Robert Deyos of the Parish of Harly and Margaret Hoop, widow, of the Parish of Cund, were married after publication made in ye towne of Shrewsbury, according to Act"; and at Chelmarsh, under date of January 1, 1655, "George Sugar and Anne daughter of William Wightwick were married being publickly p'claimed 3 Markett dayes in Bridgnorth."

It was necessary that the "register" should be present, and some of them were ready to magnify their office on these occasions. Such was Nathaniel Gillow, who held that appointment at Ellesmere. The entries still show clearly with what pleasure he added his name when the bride and bridegroom occupied a good social position in the town and neighbourhood. For instance: "Dec. 8th, 1654.

— S^r Robert Eyton of Pentremaddocke in the township of Dudleyton and parish of Ellesmere and county of Salop, Knight, and M^s Teresses Holland of Wrenbury frys, in the parish of Wrenbury and county of Chester, before Corenall Croksons, one of the Justices of peace for the county of Chester. Witnesses to the same Mr. Holland, Mr. Phillip Jen-

nings, Captine Choumlie and myselfe with many others." The register of Ellesmere marriages is noticeable also in another respect. Towards the end of the Commonwealth period there is mention several times over of a minister among the witnesses to a marriage contracted before a magistrate. It looks as if the people were becoming tired of the ordinance which made the contract so entirely secular, and were beginning to long for a return to a ceremony with religious sanctions. It is just a glimpse of that state of feeling which made the Restoration welcome to so many.

In various registers there are allusions to the "Directory" which, as already mentioned, was drawn up in 1644 to take the place of the Book of Common Prayer. For instance, in that of Selattyn : "Jan. 24th, 1646, Nathanael son of Richard ap Hugh by Elizabeth his wife was christened first accord: to the Directory." So in the following year the Fitz register tells us that a child was "first baptized after the new forme of the Directorie and not by the Common Prayer Book." The most interesting entry, however, in the Fitz books bearing on this subject is the following, in 1646 : "Alce daughter of Richard Ferrington was the first that ever was baptized in Fittz Church without the signe of the Crosse — at the instance and earnest desyer of him, that is of Richard, was the signe of the Crosse omitted."

The following is from the Selattyn register : "Jan. 28th, 1648[-9] Charles the First, King of Great Brittain, France and Ireland, Defender of the faith, suffered Martyrdom upon a Scaffold before the Gate of his Royall Palace of Whitehall in Westminster the thirtieth day. The memory of the just is blessed." This is a remarkable entry, not in itself, for the majority of Shropshire people regarded King Charles as a martyr, and the county contains one of the very few English churches dedicated to him as such, but it is remarkable for the source from which it comes. It is from the pen of James Wilding, who was tutor to General Mytton, the greatest of the Parliamentary leaders in these parts, and Governor of Shrewsbury after its capture from the Royalists in 1644-45. Wilding was Rector of Selattyn from 1610 to 1659, so that his tenure covered the whole of the

Commonwealth period, and he was one of the few Shropshire clergy who subscribed to the Covenant. The tribute to King Charles is, therefore, derived from an unimpeachably Puritan source. His death is thus entered in the register : "March 13th 1658[-9] James Wilding M^r of Arts of Christ's College in Cambridge, having lived in Actuall possession of the Rectory of this parish fourty and eight years eight moneths and fifteen dayes, and being of ye Age of fourescore years three moneths and Eight Dayes, Died peaceably in the Lord the eleventh day, and was buried the fifteenth."

We now turn to marks of the actual Civil War as impressed on the parochial registers. The earliest entry which I have noticed implying this is a notice among the burials at Condover, January 22, 1643-44 : "Thos. Scriven, Knight, and cornuell of the trayned band"; and the following in the books of Albrighton, near Wolverhampton : "John Homes, of the p'rish of Prestberry, within the countie of Chester, was buried the 15th of May, 1643, who, coming from his Maties Armie, deceased at the house of William Tovey, and was buried in the Churchyaerde of Albrighton the day and this yeare specified." The next few years, however, show many such entries in various parts of the country—e.g., at Shipton : "From the yeare of our Lord God 1644 unto the yeare of our Lord God 1648 this Register Booke was taken out of Shipton Church, and was not to be found: the chest wherein it was kept being Broken up by Souldiers, whereby it cometh to passe that all Burings Weaddings and all Children that were Baptized betwixt the year 1644 and 1648 in the parish of Shipton were not herein registered." At Chelmarsh we find in 1646 among the burials : "July 3rd. — John Palmer, maymed souldier"; and "Aug. 11th. — Nicholas [blank], a souldier, drowned in Seavern."

This last entry throws light on the plan of campaign in Shropshire. The river Severn was an important highway through the middle of the county, and the command of it meant the command of boats bringing supplies; hence, at the beginning of the war, the Royalists were eager to place garrisons at various places along its banks. The name-

less Nicholas possibly belonged to the garrison of Bridgnorth.

The siege of High Ercall Hall is marked by the burial of Francis Hotchkiss and Richard Dory, "slaine near Rowton"; but two other sieges have left their mark more distinctly on the registers of the respective places — viz., Hopton and Shrawardine. Hopton Castle was garrisoned for the Parliament, and, under the command of "Master More," offered a stubborn resistance to the King's forces. There is in Blakeway's *Sheriffs of Shropshire** a long extract from a journal of More's, written after the surrender, which, with the supplementary statement attached, are ghastly reading, and reflect no credit on the Royalist leader, for he put the whole garrison to death under circumstances of considerable barbarity. The event is recorded in a marginal note to the Hopton register as follows: "March 13th [1643-4]. — Occisi fuere 29 in castro Hoptoniensi, inter quos Henricus Gregorie, senex et (?) camerarius meus."

Shrawardine, on the other hand, was garrisoned for the King, and what took place there is sufficiently indicated by the entry made in the register itself. It is as follows, and shows that the "town" as well as the castle was at that time a much more considerable place than it ever subsequently became: "Shrawardine, March 28th, 1664. — In the tyme of our late Unnatural, Unciuill, and Unhappy warrs that were between the King and Parliament, Shrawardine Castle was made a Garrison for the King Sept. 28th, 1644. Sr William Vaughan, Colonel, was made Gouernour of it. This Castle was the head Quarters of al his forces. While this Garrison continued, the Church and Chancell were puld downe; the Outbuildings of the Castle, the parsonage house with al Edifices thereunto belonging, and the greatest, fairest, and best part of the Town were burnt for the safetye (as it was pretended) of the sayd Garrison. In this fyring the Regester book among many books of the Minister was burned. Now here followeth a Regester of al such weddings, christnings and Burials as have been sinc that tyme only by the way: some things are to be noted and remembred: Shrawardine Chancel was thrown

* Page 217.

down on St Matthias day, Feb. 24th, 1644; the Church was puld down on Whitsunday Eve, June 8th, 1645; the Town was burnt on Midsum' Eve and Midsumer day, 1645; the Garrison was cowardly surrendred up to the Parliament forces under the Command of Colonel Hunt, Colonel Lloyd and Mr. Charlton after 5 days seige; and within less than a fortnight after al the timber works of the Castle and much Goods y^t were in it, were all consumed with fire, upon a sudden report y^t Sr. Willia' Vaughan was Coming to surprize it; afterwards the stone work was puld down and carried to Shrewsbury for the repaying of the Castle there, and the making up of Rousal Wal standing on the Seuern side."

"Unnatural, Unciuill, and Unhappy warrs." As one traces the marks which the strife left on the social and religious life of the community, not merely in towns, but in small and remote villages, one feels how true the description is, and such it was felt to be at the time. "Ye trouble of ye times" finds expression in other registers beside that of Tasley, from which I quote the immediate words. Sometimes the feeling takes the form of exasperation, as when the vicar of Market Drayton indulges in epithets of the Puritans by no means of a complimentary character, and the rector of Moreton Corbet speaks of "an Uzerper in ye place one p'son Gower put in by Traytors and Rebbells"; but more often a strain of sorrow breathes through the remarks that are made. This is very strikingly the case with Thomas Atkinson, who was vicar of Stanton Lacy from 1639 to 1657, though he appears to have been in enforced absence during the latter part of that period. Four times over in the register he breaks out into lamentations in Latin over the prevailing evils. Unfortunately, it is impossible to decipher most of what he wrote, but it is clear that he regarded the action of the Parliament as rebellious, and that he grieved especially over the attacks made on the English Church, the interests of which lay very near his heart. His last entry, however, is legible, and it may fitly close this paper, for it is the expression of a prayer to which the circumstances of our own time have given force: "Da pacem, Domine; lassati sumus."

**Note on a Copy of
Nicolaus de Lyra's "Postilla
Super Quatuor Evangelii."**

BY THE REV. T. LYONS.

THE following may give pleasure to some readers of the *Antiquary* to know that a copy of a rare book, *Nicolaus de Lyra's Commentary on the Four Gospels*, was found last month in the library of St. Marie's, Rugby, a small collegiate



FIG. I.

library of about 7,500 volumes, largely philosophical and theological.

It is a quarto, $12\frac{1}{2}$ inches by 9 inches, and is bound in oak boards covered with fine smooth brown leather. The accompanying photograph (Fig. 1) will give a notion of the style of binding. The lines are drawn with a hot iron in the ordinary way, but the very ornate fleurs-de-lis, which occupy all the centre part, and the Tudor roses (?), which are at the corners and in the border, are engraved.

With a hand magnifying-glass the cut, cut off of the graving tool is clearly seen. The small plain fleurs-de-lis in the border are stamped. The remnants of brass clasps are shown in the picture. Would it be lawful to take these Tudor roses, if such they really are, as evidence that probably this volume was bound after Christmastide, 1486, when Henry VII. married Elizabeth of York?

On the inside of the first cover there was slightly attached a letter from one "Elyzabeth Hergest" to "her welbeloved sonne." It has a postscript in another and heavier hand, some few words of which are obliterated. It has undoubtedly been glued with the written side down as a lining to the first cover, but has been turned and slightly attached the reverse way by some subsequent possessor of the volume. This is proved by the remains of glue on the written side, and by the fact that when the paper is turned with the writing down a weevil burrow through the paper and in the oak board correspond exactly.

The letter may possibly be of interest to some readers though the year is not given :

"After harty comendacōns welbeloved sonne, these may be certyfie you that I am in good healthe at the makynge herof trustinge to heare the same from you. Wheras I wrote unto yd to have yo^r parte of the Landes (& you wrote a shockynge lr^{*} concerning Unto. But h . . t er (wl was yo^r fathers enimye) and let him have the settyng of yo^r Lande) I thought it unnaturall, for I thought my money had done as good as an others. Fforthermore yo^r yonger Brother is so obstinate that he will comande me to washe his shurte in the Deuills name, and brake my coser and conveied my ioynter from me. And not onlye that but also he put in the law for XXL wh I paide him and put nit to a booke oth for lacke of a quittance. No more unto yd at this tyme but god haue in his blessed tuission. At westhergest the XVIIth of this psant Ap^l. Yo^r lovinge mother

ELYZABETH HERGEST."

"Shur yo^r barine goth down and yo^r shap every thtng doth lake reprasion

* Weevil burrow.

† Illegible words or letters.

. . . wolde wyl you to com and se al theinge
and for my parte it shal be mendid if you be
not toon resnably I disier you not to beleve
no sory wordes . . . that you do know
to . . . truth ::::: and yo^r brother John
hath afend aganste me and it hat not ben
for you he should not a comōn in agan."

Alas! the title-page and the last leaf are both missing. Fig. 2 shows the second page with various modern scratches and scribbles.

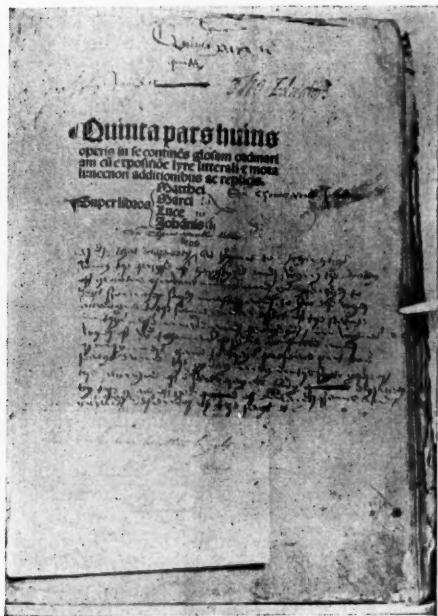


FIG. 2.

The sixteenth century writing is a *permit*, of which the following is a transcript.

"Md that elyizabeth lee lat servt to John Harys Wing the paryse of harysyld and wtyng the county of gloctur husbandman and ys lysensyd to deport from her sayd master and to srve else wher accordynge to the forme and a effect of the statute in thy case made and provydyd / in wytneswher of we thomas prydie constuble and henry mer have to thys presence put to ðr sealys even the XX day may in the syxt yerere of the reyngne of ðr soverayne lady elyizabeth by the grace of god of england

france and yrlond quene defender of the fayt, &c."

The small note has been gummed on by one corner, by whom I know not. The statement that the book was printed in 1481 cannot be verified for want of the title-page. The assertion that its author wrote it in 1350 cannot be true if, as biographical authorities state, Nicholas de Lyra died at Paris in 1340.

If any reader of the *Antiquary* should be the happy possessor of a perfect copy of this work, I would ask him as a favour to give me the wording of the title-page. But if he would excel in goodness, and send me photographs of both the title-page and the last leaf, I should be much obliged.



Superstitions concerning Human Blood.

BY EDWARD PEACOCK, F.S.A.

HERE is probably no portion of the wide range of subjects with which the students of folklore concern themselves that has been less studied or deserves more careful investigation than the popular superstitions which have gathered around the blood of mankind and that of the lower animals. Some of these are profane, others disgusting, and not a few lead directly to shocking cruelties. A large volume might be compiled regarding the practices in this respect of non-Christian peoples, but these, so far as at present brought to light, are few when contrasted with those of Europe.

When they embraced the faith our ancestors could not at once cast off those immemorial beliefs which they had held in the days of darkness, and it may have been that certain provisions of the old law were misunderstood, so as to give an apparent sanction to beliefs which were without foundation. They probably interpreted in a way, to which we are strangers, such passages as: "Quia anima carnis in sanguine est,"* and

* Lev. xvii. ii.

"Hoc solum cave, ne sanguinem comedas; sanguis enim eorum pro anima est: et idcirco non debes animam comedere cum carnibus."^{*}

We do not wish to enter on the present occasion into those regions which metaphysicians and physiologists seem to regard as their especial domain, but it must be borne in mind that, whatever certain people may profess now, every one in former days believed in some way or other in what we term vital force. It is not for us to discuss what precise signification may have been given to the term by instructed people: this seems to have varied at different times, and to have had by no means an identical significance when used by those who held opposing metaphysical theories; but the common people, who have ever been, as they are now, the chief, but by no means the only, depositaries of folklore, made no refined distinctions. To them the blood was not only a primal necessity of life, but the very life itself. In proof of this, were it needed, evidence in abundance might be given, showing that it was assumed that the blood of man or the lower animals when transfused or otherwise partaken of conveyed to the recipient the virtues or habits of the being from which it was taken. An instructive example of this state of mind is furnished by Christian Frederich Garmann, a German Protestant physician (born 1648, died 1708), who quotes a story of a young girl who, having drunk the blood of a cat, assumed feline habits—"voce, saltu, gestu, vestigiis, captura murium, animal illud emulabatur."[†] Thus blood was not uncommonly used in medicine, and still more frequently in magical processes. There is a well-known legend of a bath of children's blood being prescribed for Constantine the Great as a cure for leprosy. What the effect might have been had a trial of the remedy been made we have no means of knowing, for the temple-priests—"pontificum ydolorum"—who are alleged to have suggested this drastic remedy, were put to shame, for in a vision of the night it was revealed to the Emperor that if he became a Christian he would recover. He did so, and the result was as foretold: the infants were spared and

lived, all of them, to a good old age.* A tale was current that the domestic physician of Pope Innocent VIII., who was a Jew, caused three little boys to be killed that their blood might be used in medicine for his Holiness, but that the Pope rejected it, and the murderer fled. Pastor discredits the story,[†] but it is useful as an illustration of a cruel superstition. Though the blood-bath, so far as it relates to the great Emperor, may be dismissed as non-historical, it may well be a case of transference—a misappropriation to Constantine of an imagined remedy which had really been sometimes used by Oriental tyrants. The story relating to Pope Innocent is probably an invention spread abroad for the purpose of bringing odium on the Jews. It cannot, we think, have had its origin from hatred of the Papacy, or the fabricator would not have represented the Pope as rejecting the offered cure. The popular tales of compacts with the devil being signed with their own blood by those who bartered their souls in exchange for worldly prosperity have probably had their origin in the belief that the blood is the life itself. Origen, we believe, records the interesting fact that the heathens of his time held that their gods fed on the blood of the victims offered to them in sacrifice.[‡] That this superstition still lingers in many forms cannot be reasonably called in question. In the middle of the seventeenth century it seems to have been a part of the Yorkshire peasant's faith that if a woman drank the blood of an enemy it would cause fecundity,[§] and at the present time there are not a few simpletons who think that if you stab or scratch a witch so as to draw blood, her power over you will be at an end. The belief that the blood is the seat of life, or rather the life itself, accounts for the consternation that has been occasioned at various times by what was reputed to be a rain of blood or bleeding bread.^{||} In one of the

* Voragine, *Legenda Aurea*, ed. Graesse, 2nd ed., p. 72. Curson, *Monasteries of the Levant*, p. 397.

[†] *Hist. of the Popes*, Tr. Antrobus, vol. v., p. 319.

[‡] Fleury. *Eccles. Hist. Trans.*, H. Herbert, vol. i., p. 51.

[§] *Depositions from York Castle* (Surtees Society), p. 283.

^{||} Father Thurston, *Life of St. Hugh of Lincoln*, pp. 499, 546.

* Deut. xii. 23.

† *De Miraculis Mortuorum*, 1709, p. 784.

Shetland Islands there is a place where tradition tells that once upon a time a battle was fought. The ground has been under cultivation, but it is asserted that it is so no longer, because the stalks of the corn were filled with blood—a judgment on account of the carnage that had occurred there.* Many other examples of similar beliefs occur; for example, there is in France, near Vinay, a modern chapel named *Notre Dame de l'Osier*, built on the site of a former one erected in 1657 by Marguerite de Montagny, where the Blessed Virgin is said to have appeared to a Huguenot to remonstrate with him for cutting willows on the festival of the Annunciation, when, as a mark of her disapproval, blood flowed from the severed stalks.† If these be not echoes from the dream-world of pre-Christian mythology, they may, we presume, be accounted for in a way not dissimilar from bleeding bread.

As late as the middle of the eighteenth century human blood was in Italy considered to be a cure for apoplexy.‡

The student of folklore need not be told that the belief that blood flows from the corpse on the murderer coming in contact with it is widely spread and of great antiquity. We have met with notices of it in many far away places, and have been told, on what authority we know not, that phenomena of this kind were in former days regarded as legal evidence in some parts of Europe.§ We shall, however, confine ourselves to giving a few notes illustrative of this belief in England only, trusting that we may be followed by others who have made the superstitions of other countries a more special object of study than we have done.

Though by no means first in the order of time, Bacon has a claim to precedence in any inquiry of this kind, for he was not only a recorder of other people's knowledge and mistakes, but an acute observer himself.

* John Spence, *Shetland Folk-lore*, p. 41. Cf. Sir G. W. Dasent, *Icelandic Sagas*, vol. iii., p. xxxi.

† A. J. C. Hare, *South Eastern France*, p. 472.

‡ *Correspondance complète de Madame du Deffand*. . . avec une introduction par M. le Marquis de Sainte-Aulaire. Quoted in *Notes and Queries*, June 29, 1901, p. 509.

§ Melancthon is said to have regarded this superstition with favour, but we have not been able to find authority for the assertion.

From what he says it is evident that he had not seen anything of the kind with his own eyes, neither is it quite safe to affirm what his conviction on the evidence before him really was. He wrote guardedly, as one who had not quite made up his mind, but appears to have thought that on the whole the evidence was in favour of the delusion. His words are these: "It is an usual observation, that if the body of one murthered be brought before the murtherer, the wounds will bleed afresh. Some do affirm that the dead body, upon the presence of the murtherer, hath opened the eyes; and that there have been such like motions as well where the party murthered hath been strangled or drowned, as where they have been killed by wounds. It may be that this participateth of a miracle by God's just judgment, who usually brings murthers to light, but if it be natural, it must be referred to imagination."* By imagination Bacon does not mean mere fancy, such as sometimes causes persons honestly to affirm that they have seen things which are manifestly incredible, but that faculty of mind, real or supposed, by which men can act upon things living or dead without contact.

The first example relating to our own countrymen that we have met with, though probably future research will produce earlier ones, is that of Henry II. When his body was being borne to burial blood flowed from the nostrils on the approach of his son Richard.† Richard was not a parricide, but, as he had been in rebellion against his father, he may have been regarded as having incurred guilt of but little less atrocity. Another instance, though an imperfect one, is that of Thomas, Earl of Lancaster, who was beheaded at Pontefract in 1322. It has been stated that he was canonized in 1390, but though this comes on high authority it is almost certainly a mistake. He was, however, regarded by many, especially those of the north country, as a martyr, and miracles are recorded which were believed to have occurred through his intercession. The chapel where he was interred was long a place of pilgrimage, and

* *Sylva Sylvarum*, tenth century. Ed. 1670, p. 207.

† Mat. Paris, *Chronica Majora* (Rolls Series), vol. ii., p. 345.

Capgrave alleges that blood had been seen to flow from his tomb.* We do not know that when this occurred anyone who was concerned in his murder was at hand, but the belief was assuredly due to the same order of ideas. The flowing of the blood would certainly be interpreted by those who venerated the sufferer as a protest by the corpse against those who had unjustly done him to death.

It is at present impossible to tell the date of many of our ballads, and it will probably ever remain so. Their language may be comparatively modern, but their spirit is in many instances very old. Not only is their age a mystery, but the way that many of them came into being is enveloped in doubt. Had they ever an author like a modern poem, or have they grown, as the folk-tales grew, without any one of their reciters being conscious that he was adding to the literature of the world? We ask the question, but dare not give an answer. *Earl Richard* is one of the most picturesque of the old songs which have been preserved for us by Sir Walter Scott. It furnishes strong evidence of the accretion theory as contra-distinguished from that of conscious authorship. The tragedy, as we now have it, depends on the belief that blood will flow in the presence of the slayer. The story is too long to tell even in our bald prose; we quote, therefore, only those lines which bear upon our present subject :

The maiden touch'd the clay-cauld corpse,
A drap it never bled;
The ladye laid her hand on him,
And soon the ground was red.†

A fire had been prepared to burn the culprit. The maiden escaped and the "ladye" suffered; as men thought in those days, she was not punished in excess of her deserts. A feeling of joy at what was regarded as the well-merited torture of the criminal may be traced in the last verse wherein we are told that the flame

Tuik fast upon her faire body—
She burn'd like hollin green—

a fact which to the spectators would no doubt be an additional evidence of her guilt.

* *Chronicle* (Rolls Series), p. 219.

† *Minstrelsy of the Scottish Border*, ed. 1861, vol. iii., p. 189.

Could we but recover the earliest version of the poem, we should probably find it even less in harmony with modern feeling than that which has come down to us. In the ballad of *Young Huntin* we have another off-shoot from the same original stock of ideas, and there, too, is a confident belief in the same prodigy.

O white, white were his wounds washen,
As white as any clout;
But when Lady Maisry she cam' near,
The blood cam' gushing out.*

It is but fair to add that it has been thought by more than one student of our old popular literature that Scott may have added the verse we have quoted, and a similar tampering with the original has been suggested with regard to *Young Huntin*. We ourselves believe both of them to be far older than this would make them out to be, but even if we are wrong the evidential value of the lines remains, as in any case they testify to the survival of an archaic belief. Shakespeare's allusion to this misconception is familiar to many; indeed, it is probable that the only knowledge which some of our neighbours have of this belief has come directly or indirectly from the Lady Anne's address in *Richard the Third*. We give the words in full, as they are the best illustration we know of what in the Elizabethan time continued to be a serious conviction.

The bearers set down the coffin.

If thou delight to view thy heinous deeds,
Behold this pattern of thy butcheries.
O, gentlemen, see, see! dead Henry's wounds.
Open their congeal'd mouths and bleed afresh!
Blush, blush, thou lump of foul deformity;
For 'tis thy presence that exhales this blood
From cold and empty veins where no blood
dwells;
Thy deed, inhuman and unnatural,
Provokes this deluge most unnatural.†

We should have thought that a belief such as this, so capable of dramatic treatment, would have often been used by the playwrights. This was not the case. We seldom come on any allusion to it in old dramas. Webster, however, uses the idea powerfully

* *Aytown, Ballads of Scotland*, vol. ii., p. 71.

† Act I., Scene 2.

in his *Appius and Virginia*, where Icilius says :

Pity! see

Her wounds still bleeding at the horrid presence
Of yon stern murderer, till she find revenge!
Nor will these drops stanch, or these springs
be dry,
Till theirs be set a-bleeding. Shall her soul
(Whose essence some suppose lives in the blood),
Still labour without rest.*

It is unfortunate for this inquiry that, so far as is at present known, the depositions of an early date, taken by Justices of the Peace, have been preserved but for a few counties, and even in those shires where we have reasons for thinking them to be still in being but few have been published. The late Mr. Edward Roberts, the editor of Walter Yonge's *Diary* for the Camden Society, had access to some papers of this nature, for in the introduction to that volume he gives an account of incidents bearing on our inquiry. Though reference to authority is unfortunately wanting, we may have full confidence in so painstaking an investigator. He tells his readers that, in 1613, a murder of a peculiarly shocking kind was committed near Taunton by a man named Babb, who lived not far from Axminster. His victim was a widow who had refused to become his wife. He had stabbed her in sixteen places. So far as we know no coroner's inquest was held, but there must, one would think, have been one. At all events the body was exhumed, and a certain Mr. Ware, a magistrate, who seems to have been a resourceful man, prompt in action, summoned the neighbours who lived within three miles to appear before him that they might touch the body. Babb absconded, the rest put in an appearance. Suspicion at once fell on the culprit; at length he delivered himself up, and no doubt received the reward he merited.† This is by no means a solitary example of superstition furthering the ends of justice.

A correspondent, for whose courtesy we must express our gratitude, has forwarded the following notes from the county of Durham. The original depositions are, we think, still extant, but are inaccessible to us. "On Saturday night, the 5th of June, 1624, an old man named Christopher Simpson was

strangled at Baydale Banks Head, near Blackwell, Darlington. He had been in company with a relative, Ralph Simpson, who was apprehended on suspicion. In Simpson's pocket were found some *throwmes*, used in his trade as a weaver. These bore marks of blood, and exactly fitted into the circle in the murdered man's neck. At the inquest Simpson was asked to handle the body; and on his doing so, blood is said to have issued from mouth, nose and ears. Simpson was found guilty, and executed at Durham." Another instance of the like occurs in the *Depositions from York Castle*, published by the Surtees Society.* The murder took place in the neighbourhood of Beverley in 1669. As the book containing it is easily accessible we do not reproduce it.

From the many conversations we have had with people still under the influence of the delusion we have no doubt that it still flourishes, but we have not met with any very recent example of it. A most memorable case occurred near Doncaster in 1828, when a Mr. John Dyon, of Brancroft, near Bawtry, was shot dead when on his way from Doncaster Market. At first suspicion fell on a gang of poachers, some members of which the murdered man had recently prosecuted for a game-trespass. The murderers were, however, a father and son—William Dyon and John Dyon, junior. William Dyon was the brother and John the nephew of their victim. No suspicion fell on them at first, although it was a matter of notoriety that an ill-feeling had arisen between the brothers on account of certain arrangements regarding family property. The murderers lived on Morton Car, near Gainsborough, on the Lincolnshire side of the Trent. A messenger was at once sent to the elder to apprise him of his brother's death, and he immediately repaired to the house where his victim lay. It was remarked that when taken into the room in which the body was "laid out" he avoided going near it, and drew the attention of the friends by standing as far away from the bed as the size of the room would permit. This strange conduct was regarded as unfeeling by the friends of the murdered man, and as they must all have heard, and probably believed,

* Act. V., Scene 3. † Pgae xxiii.

* Page 172.

that blood would flow at the murderer's touch, suspicion was aroused, which as time went on was confirmed by other circumstances. Their guilt was proved in a most convincing manner, and the father and son were in due course hanged at York. Two editions of the report of the trial exist, one printed at Bawtry, the other at York; no mention is made in either of them of this incident, but its truth does not admit of doubt. The writer's father knew all the members of the family, and from several of them heard minute details of the crime, the fact we have dwelt upon among the rest.

The latest instance we have found of this belief coming into prominence occurred seventy years ago. It is recorded in the *Boston (Lincolnshire) Herald* for July 17, 1832. About five years before that time a lad named James Urié, about fifteen years of age, "son of an industrious couple living near the railway, was found drowned in what seems from the description to have been a canal. There were suspicious circumstances, and a belief was prevalent that he had met his death by violence. When the body was taken out of the water a number of persons were desired to touch the face, an opinion prevailing in the minds of some that it is a certain method of discovering the murderer, should any blood issue from any part of it." Among those who went through this ordeal was a young fellow bearing the name of Taylor. It was stated that when he laid his hand on the dead boy's cheek blood issued from the nostrils, "which immediately caused great suspicions in the minds of the superstitious." In 1832 a man drinking in a public-house declared that "he could hang young Taylor," who was then about twenty-three years of age, and bore a good character. This public-house talk, taken in connection with what had gone before, was regarded as sufficiently important to call for investigation by the magistrates.

A learned folk-lorist tells us that in Durham those who visit the death chamber are expected to touch the corpse, and gives what we believe to be a true interpretation of the custom.* The same feeling exists

* Henderson, *Folk-lore of the Northern Counties*, p. 57. Cf. Blakeborough, *Folk-lore and Customs of North Riding of Yorkshire*, p. 121.

in Lincolnshire. About two years ago a coroner's inquest was held at Kirton, in Lindsey, and it was noticed as very strange that one of the jurors did not touch the corpse. It appears that it is held that everyone who has occasion to see a dead body, whether it be that of a relative, a friend, or a stranger, should not leave it without laying his hand on the body; if he does not do so he will be haunted by the spirit of the departed, or at least suffer from his presence in evil dreams. This may be, and probably is a true interpretation of the custom as at present practised, but like many other specious comments it is, we believe, but a half-truth. We know that in many other cases several lines of thought converge in a folk-rite. Here it is pretty certain that we have not only a dread of the power of the disembodied spirit, but also a shadowy memory of days when deaths from violence were far commoner than they are now, and when it was very desirable to have the testimony of the corpse that those who stood around were innocent of the cause of death.



Discoveries of Fossil Bones in the Lower Thames Valley.

BY THE REV. B. HALE WORTHAM.



PROPOSE in the following short article to give some account of the finding of fossil bones of various kinds and periods in the Lower Thames Valley, one of which discoveries took place in Plumstead, on the south side of the river; the other in the marshes, lying to the north-east of London, and which are bounded by Tottenham on the west and the rising ground of Essex on the east, the lowest part of which is traversed by the river Lea. The discoveries were made in entirely different deposits; those in Kent in brick earth, those in the Tottenham Marshes in a decayed vegetable deposit mixed with sand.

Last spring (March, 1901), hearing that

bones had been found in a brickfield at Plumstead close to the borders of a village called West Wickham, I paid a visit there with a view of finding out in what these discoveries consisted. I was informed that some large bones had been already found, presumably those of a mammoth, and sent to the Woolwich Museum. I saw also part of a mammoth tusk in the superintendent's office, along with fossils of various characters. I obtained from one of the workmen four bones, which I brought away with me—two leg-bones, a rather large vertebra, and a jaw, all of which were found in the brick-earth. These bones I submitted to the Curator at the Natural History Museum at South Kensington, and after due examination and comparison he has given as his decided opinion that the vertebra and leg-bones are those of the musk-ox. The jaw, with the teeth in it, is that of a horse, and as it has been found in this particular connection with the bones of an extinct species of the glacial period, it seems possible that it may be the jaw of a horse of a type earlier than the present animal. The vertebra, I should say accurately, is the axis vertebra; one leg-bone is a fore-leg tibia, the other a hind-leg femur.*

It will be recollectcd in connection with this discovery of bones of the musk-ox that a skull was discovered some few years ago at Erith, a few miles east of Plumstead, in the same deposit of brick-earth. Relics of the musk-ox are, I believe, not common in England, and, as far as I have been able to learn, these particular bones found at Plumstead this year are at present a unique discovery.

I now cross the river into the Essex and Middlesex border, where the finds, though much more prolific, are of a less interesting character. The East London Water-works are carrying out extensive operations along the marshes of the Lea, east of Tottenham—in fact, they are turning the whole district into immense reservoirs of several hundred acres. This has involved changing the course of the river Lea as well as excavations of a very widely-extended character. The valley is composed of a very stiff clay, with basins or

hollows in various parts composed of sand and decayed vegetation. Indeed, there appears to be a large amount of decayed vegetable deposit over the whole of this valley. In the peat and the sand the workmen informed me that many articles had been found. A "dug-out" boat was discovered and sent to the British Museum; and not far from this a boat of planks was found riveted together with iron nails and calked at the seams with a material resembling leather. The wood of this vessel appeared to be elm, and the boat fell to pieces on being got out of the deposit in which it was embedded. Antlers and bones of deer, oxen, horses, dogs, and at present three skulls have been unearthed. A variety of other things in the shape of iron-stone weapons, a leg anklet (said to be Roman), as well as other articles wrought in iron, the uses for which are not obvious. It may be remarked that no stone weapons have been found—at least, so I am told by the workmen engaged on the excavations, and whom I questioned carefully on the matter.

Among the bones, which I saw and handled, and which are in a fossil state, is the skull of a horse—judging by the teeth, an old one. This skull has a large hole in the forehead apparently inflicted in life, so that it is quite possible he was killed as being past work. I have also the skull of a dog, which competent authorities say shows signs of domestication. The teeth are not worn, and the animal apparently lived on soft food. There are also signs of disease in the bones of the palate, the result of unnatural life and feeding. The other bones were those of cows. They are all more or less black, from being immersed in the peat.

The inhabitants who have left the evidences of their habitation in this valley were therefore not in a very early stage—probably, judging from the weapons, were in the Iron Period. The skulls were naturally the most interesting relics, and I come to them last. Up to the present moment three skulls have been found, of which two are dolichocephalic, one brachycephalic. The exact index I cannot give, for I had no means of measuring them accurately, but the effect of them was quite apparent. One of the dolichocephalic skulls had a low, sloping forehead, and distinctly

* Since writing the above I have handed the bones over to the authorities at the Museum, South Kensington.

developed supraciliary ridges ; the other had the same ridges, but less prominent. In this latter skull was a hole, apparently made in life, so that in all probability its owner had been the victim of a fray. The skulls (as the other bones) are deeply coloured by contact with the peat.

It seems a little curious to find two different types of skulls, one of a very early type conterminous with the long-barrow people, and the other conterminous with the round-barrow people, in such immediate proximity, and where there is no evidence of burial, when the later type might have been superimposed on the older. Of course, one must remember that the excavations were not made with a scientific object, and exact accuracy cannot be expected, but the site and the proximity of these skulls and the deposit in which they were found seems clear ; and the appearance of them would seem to point to the antiquity of all three being identical. It may therefore be concluded that the dolichocephalic skulls with sloping foreheads are reversive to a former type which occasionally reappeared (and I believe still reappears) in later times.

The articles found in the course of these excavations—notably the boats—would lead us to suppose that these marshes were originally completely under water, and that the whole area of the large flat through which the Great Eastern Railway runs from Stratford and Clapton to Angel Road, was a lake fed by the Lea and its tributaries, or possibly a kind of estuary in connection with the Thames, and that the bones of the human beings discovered in the peat or sand were not the result of burials, but of persons drowned in the lake. It seems, however, quite evident that, however interesting the discoveries may be, they do not tend to show man at a very early period in his history, but at a time when he has made some progress in the arts and sciences, and has surrounded himself with many of the objects of a more or less civilized existence.



The Great Church of St. Padarn, Aberystwyth.

BY MRS. RHODA MURRAY.



LLANBADARNFAWR, *Anglicæ*
Great Church of Padarn, is one of
the most interesting parish churches
in Wales.

It stands in the valley of the Rheidol, at the foot of a low range of hills that form the northern boundary of the flat meadows through which the river flows to its junction with the river Ystwyth and the sea at the collegiate town of Aberystwyth a mile distant.

To this sheltered spot in the year of Grace 576, came Padarn (Paternus), a disciple of David, first Bishop of Menevia, in Pembrokeshire, and, if ancient records are to be believed, one of a band of Breton immigrants whose names are borne by many churches throughout Wales.

His followers are said to have been 200 in number (some chroniclers give 800 as the figure, but I incline to accept the lower computation as more correct), and with their aid he founded a church college and monastery which afterwards bore his name.

By whom he was anointed bishop is not known but it is not disputed that he performed the duties of Bishop of Llanbadarn for twenty-one years. The extent of his jurisdiction can be traced by the occurrence of churches dedicated to him. Following these as guides, we find the see extended to the south of Cardiganshire as far as Llanddewi-Aberarth, and, crossing the Teify at Llanddewi-brefi, extended to Builth, in Breconshire. There are churches dedicated to him in the centre and north of Radnorshire, which probably shows that his diocese included that county except the southern part, which belonged to the deanery of Elwall. In Montgomeryshire and the south of Merionethshire there are many churches dedicated to companions of Padarn, which may point to the inclusion of certain parts of these counties under his jurisdiction.

If we remember the condition of Britain at the period and the continual changes in ownership of the land caused by tribal wars

we may assume that the boundary of the diocese of Llanbadarn, which most likely coincided with that of Ceredigion, the kingdom in which it was founded, altered considerably from time to time, so that, unlike our present dioceses, no *fixed* area over which it extended can be laid down.

At the close of his twenty-one years of office Padarn returned to Armorica, where, it would appear from certain fairly trustworthy data, he became Bishop of Vannes. His successor Cynoc did not remain long at Llanbadarn, and from the fact that the Bishop of Menevia, who succeeded David, was called Cynoc, it has been inferred that on David's death, *circa* A.D. 601, Cynoc, Bishop of Llanbadarnfawr, was appointed to the vacant See of Menevia.

Of his successor no record remains save that a Bishop of Llanbadarn was present at a Synod of the British Church held at Worcester in the year 603. The last notice of Llanbadarn as a bishopric is in the year 720, when the Welsh chroniclers record that many of the churches of Llandaf, Mynyn—*i.e.*, Menevia—and Llanbadarn, which were the three dioceses of South Wales, were ravaged by the Saxons. The reason for the absorption of the bishopric of Llanbadarn into that of Menevia throws a light on the difficulties that beset all attempts at regular government among the semi-barbarous tribes of Wales. An inter-tribal feud had arisen in Ceredigion and the Bishop, Idnerth by name, having offended one or other of the disputants, was killed.

At Llandewi-brefi there was, until the restoration of the church, over the entrance to the chancel a large stone bearing the following inscription :

Hic jacet Idnert filius j . . . qui occisus fuit propter p . . . sancti . . .

The missing words are supposed by antiquaries to have been *j* (acobi) and *p* (redam) respectively, while after *sanceti* it is imagined came the word David. The coincidence of the name points to the likelihood that the stone marked the last resting-place of the murdered bishop. I regret to say that during the restoration of the church this interesting memorial was removed and broken up, and the fragments distributed here and

there in the external walls of the church, the most important portion being placed *up-side down* about ten feet from the ground. The name Idnert is, however, intact, and is, I think, to be found in the north-west angle of the building. In the year 988 Llanbadarn was visited by the Danes in one of their periodical ravages and left in ruins, and in 1038 it was again destroyed amid the horrors of a war between two native Princes; yet, strange to say, in 1106, when Henry I. sent fire and sword through Cardiganshire, Llanbadarnfawr and Llandewi-brefi alone among its churches escaped.

In 1111 we can trace the presence of the English, or rather Norman, Conqueror. In that year the lands, buildings, and revenues of the Abbey of Llanbadarnfawr were given to the Church of St. Peter in Gloucester by one Gilbert St. Clare, better known as Strongbow, Earl of Pembroke. During the troubous reign of Stephen, however, the abbey passed once more into the hands of the Welsh, and in consequence we find them in 1136 again electing their own Abbot. In 1188 the abbey had sunk very low in method of government, having at its head a layman, an error that had come about through the cowardice of the clergy, who, amid the terrors of an English invasion and internecine strife, sought the protection of the most powerful chieftains around them by appointing them stewards of the abbey.

These pseudo-protectors gradually took possession of the revenues, forced their relatives in as clergy and, in case of need, appointed one or other of their number abbot without regard to fitness for office. When, therefore, the Welsh had overthrown the English power in Cardigan and regained possession of Llanbadarn, the stewards' first care was to expel the whole body of monks and instal themselves and their relatives in their places.

A story is told of an English soldier who, travelling through the country came to Llanbadarn on a feast-day. As he entered the precincts of the abbey he saw a crowd of people with a few clergy awaiting the arrival of the Abbot to say Mass. When the Abbot arrived the soldier saw to his surprise that he was the leader of a band of youths who approached, and that for a crozier he

carried a long spear. When he expressed his astonishment at such a one being Abbot he was told boastfully that the ancestors of these people had killed their Bishop and on this account claimed the right of possession of the church and its privileges. The story concludes by relating that the soldier declared that he need travel no farther, being convinced that no greater marvel could be beheld the wide world over.

In 1360 Llanbadarnfawr was finally appropriated by the Abbey of Vale Royal, in Cheshire.

It may be interesting to note one fact more from its early history—*i.e.* that until Gruffydd ap Rhys violated it in 1116, it was a place of sanctuary.

Judging by the style of its architecture the present church was built early in the thirteenth century, but was evidently rebuilt at a later date, having in the interim suffered severely either through fire or violence.

In design it is cruciform, consisting of an aisleless nave, transepts and chancel, with massive square central tower. In order to ascertain the original character of the building it is helpful to compare it with the Priory and Christchurch, Brecon, Ewenny Abbey, and Llandaff Cathedral, which exhibit like features—*i.e.*, great simplicity externally, combined with well-finished stonework and a comparative richness of detail in the interior. Among the examples quoted Llanbadarn, though one of the simplest, is surpassed by few in dignity and fitness of proportion, while the shafted jambs, moulding of the arch, and enriched capitals of the beautiful Early English south doorway (Fig. 1) remain to show how fine the internal features were before replaced by a different and much ruder style of work.

In 1868 the general dilapidation of the building rendered restoration a work of necessity, and in one particular the improvement has been undoubted—I refer to the raising of the roof, which altered from its original pitch, cut across the topmost of the three lancet-shaped west windows. No weatherings could be found on the tower which is supposed to be of later date than the church, so the alteration was done by comparison with other similar structures. Except in the chancel the church is lighted throughout by

these narrow lancet-shaped windows set extremely high in the walls, which are of great thickness. Of these there are three in the west end, three on the north, and three on the south side of the nave, and five in each

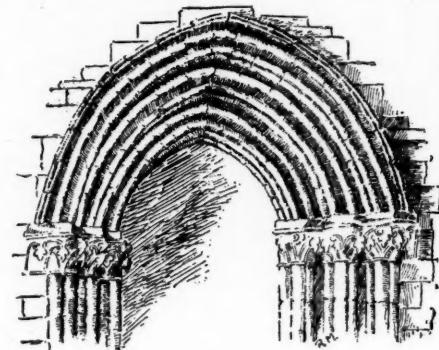


FIG. 1.

transept. The chancel is lighted by an east window of five lights and two three-light windows on either side, beside which there is on the south side a small lancet-shaped window from which the light fell upon the rood-loft. The doors leading to this still remain in the north wall of the chancel. By the removal of a mural tablet during the restoration there was exposed at the right side of the window in the north chancel wall a carved inscription of which nothing can be discovered save that it is in Latin and Welsh, and probably (?) means: "Thomas ap David, Katharine (Welsh, Anghared) his wife." By the opposite window is another mysterious monogram resembling a crosier within the letter "W." (I observe Meyrick in his *Cardiganshire* calls the crosier a capital T, but I cannot agree with him), and beside it the name Stratford (Fig. 2).

Many opinions have been hazarded as to the meaning of the inscription, the most common being that the monogram is that of Thomas Wentworth, the name his title of Stratford or Stratford.

In the south transept are three arched recesses, evidently wall tombs, from which the effigies have been removed. The north transept possesses only two of these, but is enriched by an uncanopied niche under the

east window in which a crucifix or Madonna and child might easily have been placed. When Aberystwyth was only a hamlet surrounding Strongbow's great keep this transept was set aside for its inhabitants' spiritual needs, the south transept being appropriated by another hamlet, Clarach by name. Before the restoration of the church the chancel was separated from the rest of the building by a lightly carved oak screen which, from its style of workmanship, belonged to the time of Henry VII. It had been originally coloured red, green, and yellow, but became black with age. Round one of the pews in

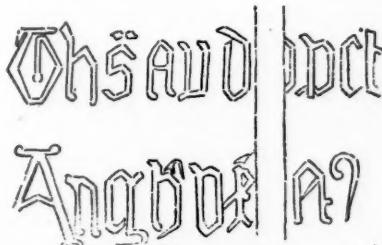


FIG. 2.

the chancel there was also a screen in which were several shields. One—argent, a chevron sable between three ravens proper—was that of the Welsh chief Urien, and was borne by his descendants; another was vert, three ostrich feathers in a crown or. Neither had a motto attached.

In the *Archæolog. Camb.* for 1868 there is to be found a most interesting letter dealing with some frescoes discovered during the restoration, and, alas! destroyed through most unpardonable carelessness. Of these there were several but all but two were destroyed by the workmen before any description could be noted down. The remaining frescoes were, respectively, a man in

chain armour with large shield. The face was distinct, and bore a coronet above it, with a Welsh inscription—illegible—written below it, and a figure of St. Peter, full face with nimbus round his head, dressed in a Roman toga, his right hand holding a key, and extended towards a lioness (or leopard) sitting on its haunches before a cave; above Peter's hand a young ass. This fresco had been redone three times. In the first the robe is scarlet and purple, and the border of twisted columns. This had been whitewashed, and over it the same design repeated in yellow, with a square border of brown and yellow, with large capital letters in black. Over this there came another coat of whitewash, and then the same design in brown, with an inscription, of which only the words "Pardon" and "Dedd" can be made out.

The date of the frescoes is considered to be *circa 1111*, in which year Llanbadarnfawr was given by Strongbow to the Church of St. Peter in Gloucester. The explanation is somewhat ingenious: the lioness or leopard is the English crown; the ass is the emblem of humility or meekness; the key is the church which St. Peter has just received; and the whole signifies the triple relation between the churches at Llanbadarn and Gloucester, and the consenting power of the King. The mailed figure in the other fresco is Strongbow himself.

In the tower is a peal of six bells, recast at Gloucester *circa 1749*. A few of the inscriptions are interesting. Thus, on the first bell:

When you will ring
We'll sweetly sing.

On the second :

Peace and good neighbourhood.

And on the sixth, or tenor bell :

Into the Church the living call,
And to the grave to summon all.

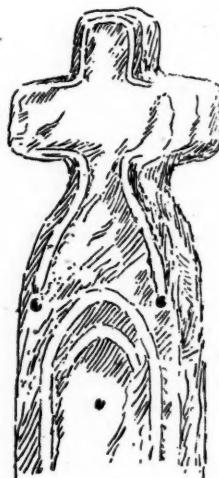
Beside these are two new bells, whose inscriptions, if any there be, are unknown to me. Opposite the south porch stand two ancient crosses, of whose history nothing is now known (Fig. 3). The one on the right hand as you leave the church stands 5 feet 2 inches high, with an average breadth of stem not exceeding 1 foot 2 inches. It is plain except for a moulding that runs round it on the north

side. At the base is a semicircular boss, also marked by a moulded edge. The other cross is 7 feet 6 inches in height, 11 inches wide, and 8 inches thick. Unlike its fellow, it is richly carved, and although the arms of the cross are worn away, the carving on all four sides is well preserved and distinct.



FIG. 3.

On the north side the design is one of interlaced ribbon or cord, divided into compartments throughout the whole length of the stem. This interlaced pattern also encircles the embossed centre of the head, and decorates the western side of the shaft which is divided similarly to the northern side. The eastern side is not divided, and is decorated with a reversible T pattern. The southern side is much more elaborate, and can be divided thus :



Head :
Central boss surrounded with scroll-work.

- Shaft :*
- Division I. Incised pattern.
 - ” II. Animals placed back to back (unless the forelimbs are wings).
 - ” III. Interlaced ribbon design.
 - ” IV. Bosses and scrolls.
 - ” V. Human figure with large head ; the right hand is bent upwards, the left is extended in a spiral over the body. The legs are ridiculously short and the feet splay.

Below are more scrolls and bosses not very easy to distinguish because of proximity to the ground.

The spirally twisted hand may have been intended for a shield or a pastoral staff. The resemblance to the latter is very great.

The above notes are, I fear, fragmentary, culled, as they have been, from so many sources ; but they have not been written in vain if they rouse even a passing interest in a church that, in spite of its connection with so many centuries of the national life of Wales, has so far never been honoured with a special place in her history.



On the Family Name “Chaworth.”

By A. HALL.

FT has been generally assumed that Chaworth is an Anglicized form of De Cadurcis, and that the latter is a Latinized form of some name like Cahors ; but it is not shown how the familiar suffix “worth” thus became evolved. The Cadurci were a Celtic tribe of old Gaul, known to us through Caesar's Commentaries, and their stronghold “Divonia Cadurci” is supposed to survive as Cahors ; these forms are no mediæval corruptions, so it seems more probable that Chaworth represents some real place-name having the valid suffix “worth.”

At present "Chaworth" is confined to the Midlands, so we may start with Medbourne, near Market Harborough, in Leicestershire, which belonged to Robert de Todeni, of Belvoir, A.D. 1088, from Brittany; his son William de Albini Brito, who died in 1155, includes among his subtenants Robert de Chaurcis "one fee"; he is the true progenitor of the Midland "Chaworts." We subsequently find that William de Chawreis held "one fee" in Medbourne under Albini, or D'Aubigne; he is variously styled William de Medburn, also William de Chawars of Thorp in Medburn; no doubt son of Robert, as above, who had married [Agnes] de Walichville of Marnham.

We also find a *carta* from Robert de Chauz in Derbyshire and Notts, with fifteen tenants, all holding under "de Arches"; his report included Galfridus de Cauz and Alix, sister to Robert. This Galfridus also held Brightwell, in Berks, as Chausy, and Robert held Wadworth near Doncaster in 1167-68. A royal confirmation states that Robert de Chaurcis holds what he held with the daughter of William (de Walichville). This de Arcubus or Arches family were settled at Grove in Notts, and at Mendham in Suffolk, places identified with the "Chaworth" collaterals; and in 1166 the wife of Robert de Arches held "2 men" under this Robert de Chauz, so there certainly must have been some family connection. Further, Robert de Chauz held in 1161 under Piperel—*i.e.*, Peveril; in 1194 under Tickhill, and in 1208 under *Tiwe*—*i.e.*, Tew. This last date is confusing, but the matter need not be followed up because it does not affect the origin of the name Chaworth. As to the son, William de Chaurcis is recorded in 1194, 1196, and 1197 at the above three references; so Robert and William are fully identified as father and son. In all such researches we must be "on guard," for the orthography of patronymics and place-names varied at every repetition in each different county; local returns were sent to the Exchequer and there transcribed at haphazard. The son was afterwards identified as Sir William, "son of Robert de Kaures"; he died in 1243-44, and his wife was named "Agnes." Their son, Sir William de Chaurcis, living in 1269, married Alice de Alfreton, a great

heiress, and he seems to have adopted the armorial bearings of his wife's family—viz., "azur 2 chevrons, or." Their son, Sir Thomas, born in 1225-26, was identified as "grandson of William of Alfreton," and a great landholder; he was a Baron by *tenure*, summoned by writ in 1294, 1297, 1299, and in 1301 he signed the Barons' letter to the Pope as Thomas de Chaurces, Dominus de Norton, the head of his Barony; yet people call him "Chaworth." And here we must turn to discuss the rival line, also miscalled "Chaworth."

Having therefore the suffix "worth" as a lode-star, we may define Chedworth, an important manor in Gloucestershire, which had been held by Roger de Bellomonte, Earl of Mellent, and it fell to his second son Henry, Earl of Warwick, who died in 1123; he had married Margaret, styled "De Hesdin," daughter to Geoffrey, Earl of Morton, and sister to Rotrou, Earl of Perche. These Perches were neighbours and family connections of the mediæval Cadurci in France, whose head seems to have resided at Chaourches, near Le Mans; this estate still survives as the Château de Sourches.

Chedworth subsequently passed to the Beauchamps, and Maud de Beauchamp brought one-third share of this manor to Patric de Cadurcis of Kempsford, etc., who died in 1282. The family, however, had been long in England, and it is matter of speculation, perhaps doubt, how Margaret de Chedworth, Countess of Warwick, above named, obtained the surname of "Hesdin," for Ernulph de Hesdin had been one of the very largest untitled holders of land recorded in Domesday; he fell in one of the conflicts between the Conqueror's unnatural sons. Ernulph had held Kempsford, also in Gloucestershire, which passed as early as 1086, probably by marriage, to an earlier Patric de Cadurcis; so these Cadurci, with local interests in France, were also Barons by *tenure* in England, and the last of the line it was who thus acquired an interest in Chedworth. He was summoned as a Baron of Parliament by writ in 1277, and sat as "Patric de Cadurcis," yet people called him "Chaworth." It is, of course, possible that Chedworth became confused with Cadurcis, and there was no limit to the "clerical

"errors" of scribes in that day ; still, it is of note that as a name Chaworth retains its integrity, and, having thus spread through distant counties, it has, as yet, evaded a lucid explanation. But the system by which holdings were allotted in particles among Domesday tenants, culminating in a squirearchy possessing one thirty-second of a knight's fee, necessarily favoured such extension by introducing a multiplicity of *alien* names into a restricted district. The possessions of this last Baron "de Cadurcis," fell, through his daughter, to the Plantagenets of Lancaster, who were already overlords to the Midland squires. These possessions included sixty-five manors in Devon and Cornwall, twenty-four in Gloucester, Wilts, and running into Berks and Hants, and partly serve to swell the "Duchy" income enjoyed by King Edward. Singularly enough, Patric de Cadurcis is recorded as overlord to a family named Costock or Cortlingstock at Rempston. This circumstance, however, is a mere accident of position, for the Cadurci inherited this claim from the Briwere family, much mixed up with La Ferte from Le Marn, so neighbours of the Cadurci in France ; and here it is still necessary to remember our caution, for it does seem probable that, when the local scribes of one county fell in with the patronymics of another county, they harmonized them in an unscrupulous fashion, thus becoming interchanged by a sort of reflex action. So, having landed the genuine Cadurci at Rempston in Nottinghamshire, we may expect some sort of "fusion" in names to result. And here we must recur to the Bellomonts, now Beaumont; for Roger de Mellent, who held Chedworth, had an elder son named Robert, Earl of Leicester, dying in 1118, whose youngest son, Hugo de Bellmont, Earl of Bedford, and discarded as a spendthrift, owned part of Keyworth, also in Nottinghamshire, and joined with Rempston above named in the Costock or Cortlingstock holdings, some claim to which fell to the Cadurci ; and it is desirable to illustrate the connection, thus :

William de Briwere of Bridgwater I . . .

William, his son, of Stoke-Brewer, Northants, was also of Costock, Scarsdale, etc., in Derbyshire ; he died in 1226-27, leaving

with other issue Margaret de Briwere, who married William de la Ferte of Mereden, 1211-12. Their daughter, Gundred de la Ferte married Payn de Munduble, alias de Cadurcis, from Brittany ; he was an English Baron Marcher of great possessions, lord of Stoke-Brewer, and died in 1237 ; his son and heir, Patric de Cadurcis, who died in 1257-58, appears in 1256-57 to be called "Chaworth"; the reference occurs in Berkshire, and appears to be the earliest application of "Chaworth" as a family name. This certainly arose from the proved connection with Costock, including Rempston and Keyworth, which is Chaworth, by transition. Thus, in Domesday it is Cauord (A.S. ð = th), varying to Kewurch, Keweth, Kewrth, Kaword, Kaworth, Caworde, Chaword. In the short reign of Richard I, Richard de Lee paid a fine in Chaword. About 1100 Ralph Fitz Hubert of Criche held land in Caworde-Boney, while his brother Endo-Dapifer held land at Chawreth in Essex ; so it is idle to call "Chaworth" the corruption of any French place or family name, seeing that it is Keyworth pure and simple.

Before closing with the Cadurci stem, notice must be taken of the intrusive Payn de Munduble, who carried off the Briwere coheiress, because it illustrates so very appositely the survival of classical terms in mediæval life. Our Kings of England have figured as Dukes of the Cenomanni, a classical term corrupted to Le Mans, just as Rothomagus has become Rouen ; similarly there was a tribe of Eleutheri Cadurci (see the B.G. 7.75). So, for these mediæval Barons to retain that name is a reversion to first principles, just as we have a Duke of St. Albans and also an Earl of Verulam. We have ample evidence of migrations from Angouleme to Mayenne, and the Cadurci may have retained such family traditions. As to Munduble, there is a Mondoubleau in the Dep. Loire et Cher ; but I understand that the local historians connect that name with Jublains, a corruption of Cæsar's Diablantes (B.G. 3.9). The Barony of Mont Dubleau became vested in the French crown, and was sold by King Henry IV. in 1593.

The Duc de Cars, who now owns the Château Souches, feels "the difficulty of

proving the exact paternity of the ancient owners," but he tells us that there was a Payen de Mondoubleau in 1090, another in 1125; and he considers that Ermal de Brizay was father to Hugh de Sourche Marigne or Martigné, whose son Patric was the first de Cadurcis who held Kempsford in Gloucestershire, under Ernulph de Hesdin. Sourche, however, is very common, three such sites being named in Mayenne, where the old Cadurci are placed under the Barony of St. Suzanne as vassals of Du Plessis Buret; and here Chaources varies to Cahorcis, clearly "of Cahors." With all this evidence it follows that Chaworth is a substitution, not a corruption, and must stand alone for what it is worth, apart from Chaurcis and Cadurcis.

Recurring to the Midlands, scribal confusion culminates where, in 1293, Thomas de Cadurcio is recorded at Norton, for by this time Thomas de Chaources, born in 1225-26, was an old man; the Cadurcis Barony was extinct or dormant. So in 1294 he received his summons for military service, followed in 1299 by a writ constituting him a peer of the realm, but without any proof of a *sitting*. This summons was never renewed to any successor, and now the historical line vests in the Earldom of Meath as Baron Chaworth, and the local branch is represented by Chaworth-Musters of Annesley.



The Silchester Excavations.

HE results of last year's work on the Silchester site were exhibited, as in former years, at the rooms of the Society of Antiquaries, Burlington House, in the early part of June.

The excavations in 1901 were begun on May 10, and continued without break until November 13. The work was confined to the northern half of the town, on a strip of ground lying to the east of *insulae* XXI. and XXII., which were excavated in 1899, and extending northwards from the modern road traversing the site to the town wall. The area examined was nearly six acres. It was found to contain, in its southern half, a

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square *insula* (XXVII.) of large size, while the triangular piece to the north proved to be an extension eastwards of *insula* XXII., of which the larger portion was excavated in 1899. The extension contained only two more buildings; one towards the north, the other towards the south, perhaps a small house with an eastern apse.

The western half of *insula* XXVII. contained the foundations of three houses. Two of these are especially interesting on account of the additions that have been made to their plans. The northernmost house, which by these additions was more than doubled in area, was originally a complete example of the courtyard type, with mosaic floors in most of the rooms, and a number of interesting features. Two large portions of these pavements were taken up, and were shown at Burlington House, after being rebacked by Messrs. Mill Stephenson, W. H. St. John Hope, and A. H. Lyell. The house was evidently a half-timbered building, and in the added portion some remarkable evidence was found of the method of construction and the ornamental character of the half-timbered work. The pieces of clay-filling from this house were amongst the most interesting of the finds shown. They bore the marks of the laths, and were stamped with patterns on the outside. Beside them were shown other pieces of clay-filling from an old, half-timbered cottage at Hartley Wespall, Hants, which showed so much similarity of marking and plan that the pattern used in Romano-British times seems to have become the traditional design of the district.

The second house was also of the courtyard type, but of less importance and perhaps later date, and the mosaic flooring was of an inferior character. Additions had been made to it of winter rooms, warmed by an elaborate series of hypocausts, and a building of unusual construction and doubtful use. Of the third house—also of corridor type—little remained. A singular and possibly unprecedented feature in a long room of the largest house consisted in a number of large jars fitting into holes in the flooring. The discovery of a mass of bones of fowls, pheasants, and other birds leads to the inference that the room may have been used either as a fowl-house or as an aviary, and

poles stretched from jar to jar by way of perches. It is not easy to conjecture the height of these houses. The walls were about 18 inches thick, and, it would seem, mostly of flint and rubble, and, being of such material, cannot have been very lofty.

Among the miscellaneous finds shown at Burlington House were two fine iron wheel tires, 43 inches in diameter, which bore no mark of the hammer, a remarkable pewter bucket, a flanged pewter bowl, an iron hook, ring, and staple, pieces of painted wall-plaster, the usual assortment of pottery (whole and in fragments), and the side of a flue-tile inscribed :

FECIT TUBUM
CLEMENTI
NUS.

The smaller finds—coins, glass beads, counters, bronze bangles, pins, etc.; a silver spoon, bone needles, and the like—were numerous, but of no special note. One fragment of glass bore Christian emblems—a fish and a palm-branch.

The Committee propose, during the current year, to excavate the area near the east gate, adjoining the churchyard of the parish church of Silchester, to the west of the two square temples uncovered in 1890, and they appeal for the necessary funds to enable the work to be carried out as efficiently as in the past twelve seasons. The Honorary Treasurer of the Excavation Fund, F. G. Hilton Price, Esq. (17, Collingham Gardens, South Kensington), or the Honorary Secretary, W. H. St. John Hope, Esq. (Burlington House, W.), will be glad to receive further subscriptions and donations.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

MR. MARTIN J. BLAKE has completed a *Calendar of Documents relating to the Blake Family of Ireland*. It contains an account of ancient deeds from 1300 to 1600 A.D., with copious explanatory notes and pedigrees. Many of the documents are of unusual interest. The volume, which will be published shortly by Mr. Elliot Stock, will contain several facsimiles of early deeds and of an ancient seal.

Mr. Sidney Lee writes to the *Athenaeum* that he is now sending to press the census of extant copies of the Shakespeare First Folio. A vast mass of valuable information has reached him from owners and others interested in the bibliography of the First Folio. Nevertheless, he believes that there are still a few owners and others able to supplement these details. He would feel indebted to any such persons if they would communicate with him.

The Imperial Academy of Science at Vienna has been informed of the discovery of an important treasure in the form of old Arabian art. Dr. Musil, at the head of an Austrian exploring expedition to Wadi Serhan, an almost unknown district, after great hardships discovered in the Desert of Kosseir Amra a castle erected in the ninth century by Prince Ahmet, the great-grandson of Khalif Harun Al Rashid. A number of valuable pictures, portraits and mosaic floors revealing new features of ancient art and history were found. What could not be taken away was photographed. The Academy is preparing a work giving a full account of Kosseir Amra.

Among the fragments of bronze sculpture recovered from the sea near the Island of Cerigo, and now deposited in the Museum of Antiquities at Athens, an astronomical instrument has been found, which appears to have been used as an astrolabe, for taking altitudes of the stars. It closely resembles the description given by ancient writers of this instrument.

The second issue of the *Historic Families* series has just appeared. The first great house dealt with was the "House of Douglas," recently reviewed in our columns, and now we have a work dealing with what is probably the most splendid name in the English nobility. Both in the age of chivalry and in the Reformation period the Percies occupied a position of the greatest importance, and from the earliest period of authentic records there has been no grander title than that of King or Earl of Northumberland. The author (Gerald Brenan) of the present issue, the "House of Percy," treats the subject from what is to Englishmen of the present day an unusual standpoint—that of the Roman Catholic with broad views. The general editor of the series is Mr. W. A. Lindsay, K.C., M.A. (Windsor Herald), and Freemantle and Co. are the publishers.

SALE.

MESSRS. SOTHEBY, WILKINSON AND HODGE sold last week the following books from the library of the late William Twopenny, of Sittingbourne, Kent : Hennepin's New Discovery of a Vast Continent in America, £14; Beaumont and Fletcher's Works, by Dyce, 11 vols., 1843-46, £13; Bewick's Works, 5 vols., 1818-21, £14; Burton's History of Scotland, 9 vols., 1867, £8 15s.; Celebrated Trials, 6 vols., 1825, £10; Coryat's Crudities, 3 vols., £10; Cotgrave's English Treasury of Wit and Language, 1655, £12 10s.; Grimm's Popular Stories, illustrated by Cruikshank, 2 vols., 1823-26, £26 10s.; Billings's

Baronial Antiquities of Scotland, 4 vols., 1845-52, £11 10s.; Bacon's Reign of Henry II., 1622, £12 5s.; Michael Drayton's Poems, J. Smethwick, n.d., £14 15s.; Freeman's Norman Conquest, 5 vols., 1867-76, £11; Goldsmith's Vicar of Wakefield, 2 vols., 1766, £8 2s.; Civil War Tracts, 1642-48 (22), £10 15s.; Prisse d'Avennes, L'Art Arabe, 1874-77, £16; Drayton's Polyolbion, 1613-22, £12 5s.; Le Sage, Gil Blas, vellum paper, fine proof plates, Paris, Didot, 1795, £18; Milton's Paradise Lost, first edition, 1668, £31; Paradise Regained, first edition, 1671, £17 15s.; A Brief History of Moscovia, 1682, £8 10s.; Molière, par Bret, Paris, 1773, £11; Moderate Intelligencer, 1646-48, £8; Proclamation for suppressing Milton's Pro Populo Anglicano, 1660, etc., £26; Rogers's Poems and Italy, 1830-34; presentation copies, £20; Scott's Works, 89 vols., 1829, etc., £24; another set of Scott, 19 vols., 1824, £17 15s.; The Souldier's Catechisme, 1644, £7 7s. 6d.; Suckling's Fragmenta Aurea, 1646, £30; Swift's Gulliver, first edition, 2 vols., 1726, £16 10s.; Viollet-le-Duc, Dictionnaire de l'Architecture, 10 vols., 1858-68, £10; Walton and Cotton's Angler, by Nicolas, 2 vols., Pickering, 1836, £10 15s.; Sanson, Table Alphabétique de toutes les Villes d'Italie, H. Walpole's copy, 1648, £44; Spenser's Faerie Queene, 1609, £11 5s.—*Athenaeum*, June 7.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—May 29.—Mr. W. Gowland, Vice-President, in the chair. Professor A. H. Church read a note on "The Material of Certain Cylinder-Seals from Cyprus." These were shown to be castings consisting of impure sulphide of copper, the source of which was supposed at first to be the mineral known as copper-glaucite, but was really an intermediate product or *regulus* obtained in the smelting of copper ore. This *regulus* resembles, in its semi-metallic lustre and its specific gravity, the material usually employed for such seals—namely, compact haematite. An ingot of metallic copper from Enkomi, in Cyprus, was also analyzed by the author, who pointed out that on one of the seals in question a symbol occurs representing such an ingot. One of the seals is in the British Museum, three are in the Ashmolean collection, and there is a fifth in the Cyprus Museum. The ingot in question and the five seals are of Mycenaean character.—Mr. W. H. St. John Hope submitted, on behalf of the Executive Committee, a report of the excavations on the site of the Romano-British town at Silchester in 1901.

At the May meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, Sir Herbert Maxwell presiding, Mr. Alan Reid, F.S.A. Scot., contributed a description, with drawings, of the building known as the King's Cellar at Limekilns, Fife. It is a long, narrow erection, built of undressed stones, two stories in height, the upper story being now reached by an outside stair of modern construction. The door and windows are of last century date, having been made when the vault was converted into a school. This

upper room is solidly floored on the arched roof of the cellar beneath, and has a fine pointed ceiling, the arch of which rises from a few feet above the floor to a height of about 18 feet. The lower story had been entered by a couple of arched openings in the front, which are now built up, and the original access to the upper floor had been by an outside stair leading to a pointed doorway in the eastern gable, now also built up. At the north-east corner are the remains of a corbelled round tower, which contained a stair, and was evidently higher than the wall. Over the modern door is inserted a slab with a finely-sculptured shield of arms and the date 1581, but it does not belong to the building. The arms are quartered, Pitcairne and Murray, and are probably those of Commendator Robert Pitcairne and his wife, Eufame Murray of Tullibardane.—Other papers read were "A Notice of a Burial Cairn opened at Greenhill, Balmerino, Fife," by Mr. A. Hutcheson, F.S.A. Scot., and a notice by Dr. Joseph Anderson of cists discovered at Cairnhill and Doune, in which reference was made to the discovery of a round-bottomed urn. Round-bottomed urns have before been found in the chambered cairns, but they are of a different shape, and the discovery at Doune of a round-bottomed urn is the first instance of the kind noticed in Scotland in connection with this class of burials, and by a singular coincidence a similar round-bottomed example is amongst the urns found also last year in the Greenhill cairn noticed in Mr. Hutcheson's paper.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—May 21.—Dr. W. de Gray Birch, F.S.A., in the chair.—Dr. Winstone exhibited a fine copy of sixteenth-century book on agriculture, bound in vellum. It was printed at Cologne in 1573, and is interesting as showing one of the earliest examples of the (so-called) "Roman and Italian" (not italic) types, used together. A paper was read by the Rev. H. J. D. Astley, Hon. Editorial Secretary, in the absence of the author, Mr. W. J. Andrew, F.S.A., entitled "Buried Treasure: some Traditions, Records, and Facts." Tradition without truth is worthless, and verification of ancient tradition and record is as remarkable as it is interesting. Tempted by a tradition, which must have survived from the Bronze Age at least, the missing treasure-chest of Buckton Castle—an earthwork following the natural lines of the summit of that hill near Mossley—was in 1730 the object of diligent search with pick and shovel. The tradition is, as usual, in rhyme. Although the search then was unsuccessful, yet about a century ago accident disclosed some verification of the legend, for, in making the road at the foot of the camp, a quantity of gold beads was discovered and examined on the spot by the grandfather of the writer, who was much interested in such antiquities. Two ancient traditions still hang over the old-world town of Ribchester, some nine miles from Preston. One of these is that its great Roman camp was finally overthrown by the Picts and Scots, and burnt over the heads of its defenders. Recent excavations have, in a measure, given support to the story, for masses of charcoal remains, in some cases interspersed with human bones, were met with in all quarters of the camp, and eighteen months ago Mr. Garstang came upon the granary, the whole contents of which

appeared to have passed through the ordeal of fire. The other and better-known tradition—viz., "It is written upon a wall in Rome, Ribchester was as rich as any town in christendom"—somewhat taxes our credulity; nevertheless, it is curious that here should have been found the finest specimen of its kind in Roman bronze workmanship ever discovered either in this or any other country—viz., the so-called helmet now in the British Museum, which, however, is not a helmet, but the head of a statue wearing a helmet.—Other curious finds were dealt with in a most interesting manner. The chairman, the Rev. H. J. D. Astley, Mr. Rayson, and others, joined in the discussion.

The annual meeting of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY was held at Shrewsbury on May 29, Bishop Allen presiding. The report, which showed a satisfactory financial condition, mentioned several losses the Society had sustained, especially that of the late Mr. Stanley Leighton, who had filled the office of Vice-President from its foundation, and had frequently made valuable contributions to the *Transactions*. The Council had had to spend a considerable sum in the repair of the fences at Uronicum, which had become dilapidated. They had hoped it would have been possible this year to renew the systematic exploration of the site, but after correspondence with Lord Barnard and the Society of Antiquaries they had been forced to the conclusion that the matter must wait a while longer. Excavations at Wenlock Priory had revealed the foundations of at least one earlier church on the same site, and traces of a lake-dwelling had been discovered near Ellesmere. It is hoped that further investigation will in each of these cases lead to important results. The forthcoming volume of *Transactions* would contain the first instalment of an account of the bells of the county, from the pen of Mr. H. B. Walters, F.S.A., of the British Museum, who had devoted himself to the subject for several years past. One other topic was alluded to, though the event is at present comparatively distant. Next year is the 500th anniversary of the Battle of Shrewsbury. The Council ventured to hope that when the time drew nearer the inhabitants of Shrewsbury and the county would be ready to join in a suitable commemoration of that important and interesting historical event.

On Thursday, June 5, the members of the EAST HERTS ARCHÆOLOGICAL SOCIETY made an excursion in the Stanstead-Gilston district. At Stanstead St. Margaret's, the church (Decorated), which is only an aisle of a larger building, the remains of a secular college, founded in 1315 by Sir William de Goldington, was visited, and Mr. S. Croft described the fabric. Thence the party proceeded to Rye House, where the gatehouse, built about 1458, was inspected, and an account of the house and manor was given by Mr. R. T. Andrews. Subsequently the churches at Stanstead Abbotts, Hunsdon, and Gilston, were visited. They were described respectively by the Rev. J. W. Lewis, Mrs. J. E. Morris, and Mr. C. E. Johnston.

BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY.—The first excursion of the season took place

on May 10 to Giggleswick and Settle. The party first examined the exquisite new School Chapel at Giggleswick, which has been erected at the cost of over £27,000 by Mr. Morrison, the late member for the division. From the chapel Mr. Thomas Brayshaw took charge of the company, and in an interesting address described all the objects of interest in and around Giggleswick Church. Mr. Brown, curator of the museum, described and pointed out the relics found in the Victoria Cave, including the bones of animals now extinct in England. The Ebbing and Flowing Well was seen, and the silver chain of bubbles, which, it is said, brings fortune and happiness to all beholders, was greatly admired. The whole of the arrangements were in the hands of Mr. J. A. Clapham.

NEWCASTLE SOCIETY OF ANTIQUARIES.—May 28.—Mr. R. C. Clephan, F.S.A., presided.—The Rev. C. E. Adamson, Vicar of Westoe, South Shields, submitted further notes on "Local Church Arrangements during the Last Century," dealing with the rural parishes of St. Hilda's, Jarro, and Heworth, on the Lower Tyne; Chollerton, with its chapelry at Birtley, on the North Tyne; Mitford and Warkworth.—Canon H. E. Savage, Vicar of St. Hilda's, South Shields, read a paper on "Charity Schools in the Eighteenth Century," which he characterized as the first attempt really made at elementary education in England, out of which grew the National Schools, or Church Schools in connection with the National Society, and later still the Board Schools.—Mr. R. O. Heslop, on behalf of Mr. John Ventress, submitted a rubbing and note on an old fireplace in a lodging-house in the Half-Moon Yard, Bigg Market, and also a rubbing of some peculiar marks resembling musical notes on part of the old town wall which was pulled down near St. Andrew's Church.

The annual excursion of the YORKSHIRE ARCHÆOLOGICAL SOCIETY took place on June 13, when Guisborough, Kirkleatham, and Marske were visited.

The BIRMINGHAM ARCHÆOLOGICAL SOCIETY made an excursion on May 31 to Tong and Shifnal. The date of Tong Church is known to be the first decade of the fifteenth century, and the whole edifice is a striking example of unity in design, the earlier building having completely disappeared, while no material additions have been made to that now standing, and restoration has been prudent and merciful. The most striking feature is the octagonal central tower, an almost unique example for its age. The historical glory of Tong lies in its noble series of monuments to the Vernon family, but there is also a literary interest of no small value, arising from the fact that it was here that Dickens imagined the last rest of Little Nell. At Shifnal there is a parvise, or church meeting-room, but instead of being built over the porch, as is usual, it is boldly projected into the church itself and supported on arches. In the glebeland are two well-preserved British camps or sites of fortified villages.

CAERWENT EXPLORATION FUND.—A meeting of the General Committee was held at Caerwent on May 29.

The chair was taken by Lord Tredegar.—The Hon. Secretary (Mr. Martin) reported that since the closing of the works last autumn he had delivered lectures on Caerwent at various places, and at all there had been a good attendance. Although the £300 which it was hoped to obtain had not yet been collected, still, enough had been received to insure a successful season's work.—Lord Tredegar then proposed the following resolution: "That this committee is of opinion that the Newport Corporation Museum is a fit and proper place for the deposit of the Roman remains found in the excavations at Caerwent, and that, inasmuch as the trustees of the late John Lysaght have agreed to present the pavements found in House VII. to the Newport Corporation, the Hon. Secretary be instructed to inform the Chairman of the Newport Museum Committee that these pavements can be removed at the expense of the Museum Committee during the summer."—This was carried unanimously.—Lord Tredegar stated that it was his intention to present to the Newport Corporation all the remains found on his Caerwent property whenever the temporary museum at Caerwent should be closed.—The programme for the year's work will include the completion of the excavation of the ground east of House VII., and possibly the excavation of houses to the east of Houses II. and III. Work will also be carried on in the North Gate field, and later on in the season the outside of the North Gate itself will be opened out, as some property outside the walls has lately been acquired by Lord Tredegar. Visitors to Caerwent will be glad to learn that the Great Western Railway Company have kindly consented to issue tickets to Severn Tunnel Junction at reduced fares. Particulars can be obtained at the railway-stations. The distance from Severn Tunnel Junction to Caerwent is about two and a half miles.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

COMPANION TO ENGLISH HISTORY (MIDDLE AGES).

Edited by Francis Pierrepont Barnard, M.A., F.S.A. 97 plates. Oxford: Clarendon Press, 1902. Crown 8vo.; pp. xvi, 372. Price 8s. 6d. net.

This is a book made up of twelve essays from as many pens, each consisting of about thirty pages. The editor, Mr. Barnard, has done his share, namely, heraldry, as well as any of his colleagues, and much better than the majority; for it seems to be a difficult task to write on that science, however briefly, without overcrowding the paragraphs with foolishly elaborate terms of comparatively modern growth. From this common fault of heraldic treatises Mr. Barnard is for the most part free, and the elementary student of the

origin of armory and of its development and classification may accept his statements with confidence.

The same degree of praise cannot be given to Mr. Hartshorne's short account of "Costume, Military and Civil." It is difficult to realize in what way this stilted sketch could be serviceable to anyone; each page is liberally strewn with italicised technical phrases and French jargon. Nothing but the idlest pedantry can justify the use of such terms as *frock* or *cote* when the simple words "frock" and "coat" in ordinary type are all that are required. It may be right to give the meaning of discarded terms that were once applied to English dress; but the writer seems to revel in their use, and to be glad of any opportunity for their frequent repetition. For instance, the expression "slittered," as applied to the edge of a garment, pretty obviously implies that it was slit or cut irregularly. If it was necessary to introduce the term at all into this brief sketch of mediæval costume, surely the setting forth of a single equivalent phrase would suffice. But not so with Mr. Hartshorne; an obsolete word yields him so much delight that he positively fondles it, the result being that in adjacent paragraphs garment edges are described as "*slittered* or dagged," "*slittered* or cut into fantastic shapes," and "*slittered* or jagged." This is characteristic of the whole article, which is neither clear nor methodical.

"Military Architecture and Art of War" has been assigned to Professor Oman, who has abundantly justified the selection. Considering the short space allotted to each contribution, the sketch of English fortifications from early days to the accession of Edward I. is well and interestingly done. Mr. Oman considers the appearance of the longbow as a national weapon in the Assize of Arms of 1252 to be the dividing line in the military history of mediæval England. The predominance of that weapon lasted from 1272 to 1485. From the latter date to the end of Elizabeth's reign was the period of the growth of fire-arms and the decline of the longbow. In 1597 the Council ordered the Lords-Lieutenant no longer to accept any member of the county militia who came furnished with only bow and arrows. "From that date," says Mr. Oman, "the old national weapon was relegated to the lumber-room." This is, however, a mistake; for bows and arrows were used in more than one skirmish of the Commonwealth struggle. Satisfactory as this essay is on the whole, it is a pity that space could not have been found for two or three more paragraphs on walled towns.

Mr. Oppenheim, the author of "A History of the Administration of the Royal Navy," deals with the question of "Shipping." Of the ninety-seven plates that generously illustrate this volume, none are more interesting and novel than those which give us accurate pictures of various English crafts from Scandinavian times down to the fully equipped Elizabethan man-of-war.

"Town Life" is well treated of by Miss Toulmin Smith, and "Country Life" by Mr. G. T. Warner. Dr. Jessopp's facile pen deals with "Monasticism," but tells us nothing new. Another able writer, Mr. L. S. Leadam, has been secured for "Trade and Commerce," whilst Mr. R. S. Rait writes well on "Learning and Education," a subject singularly ill adapted for such severe compression.

The concluding essay, on "Art," is contributed by Mr. G. McN. Rushforth; it has some excellent illustrations, and is written on comprehensive lines, but the writer scarcely forms as high an estimate of English art at different periods as recent study seems to warrant; whilst certain branches, such as seal-cutting, in which English artists predominated, are quite neglected.

The two first essays are on "Architecture," the one ecclesiastical, and the other domestic. The latter of these is admirable of its kind. The amount of interesting and well-arranged information that Mr. J. A. Gotch has contrived to squeeze into twenty-five pages is remarkable. The exact reverse has to be said of the ecclesiastical effort of the Rev. Arthur Galton. It is unfortunate for the success of this volume that it should open with an article which both in illustration and letterpress is singularly poor. Any intelligent ecclesiologist could readily mark from a dozen to a score of passages that are doubtful or obviously faulty in their statements. The sentence descriptive of a hagioscope or squint is curiously wrong; chancel stalls are sufficiently common in ordinary parochial churches, and did not denote collegiate or monastic foundation; the Easter sepulchres were by no means all destroyed at the Reformation; the account of the change in the position of altars shows an ignorance of rubrics; and the parvise, or room over the porch, found in so many churches, was not for an anchorite or recluse, but for the storage of church valuables, and the abode of a deacon or watcher. But we have no patience to further criticise a writer on the ecclesiastical architecture of England's parish churches who dares to conclude with this rampant Erastian sentence :

"The royal arms, with the initials of every Sovereign from Elizabeth onwards, and with the coats of each dynasty, are among the most interesting and satisfactory memorials in our national churches."

It would have been pleasanter to have been able to criticise this volume more favourably; but although it claims to be designed "for higher educational purposes," and to serve as a handbook for the University Extension Lectures, and for a great variety of "University and college courses in Great Britain, the Colonies, and the United States of America," it quite fails to fulfil the intentions of its designers. Had all these essays been as good and as clear as is the case with some of them, their very brevity is bound to detract from their being of any serious service to the student. At the best this volume may appropriately find its place on the shelves of those who are content to take homeopathic doses of knowledge with the least trouble; at the worst it may unfortunately beguile the lazier students of the numerous courses for which it is recommended into the neglect of the fairly sound and comparatively cheap monographs that can be readily obtained on each of the twelve subjects.

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HOW TO MAKE AN INDEX. By Henry B. Wheatley, F.S.A. "The Book-Lover's Library." London: Elliot Stock, 1902. 8vo.; pp. xii, 236. Price 4s. 6d.

Mr. Wheatley is one of the few men fully qualified to write such a book as this capital manual. Half

of the book is historical and the other half practical. The former is full of good things, the latter is the best possible guide to the making of indexes—a matter often thought to be much more simple than it is. The first chapter is a general and very readable introduction to the whole subject; then comes a section on "Amusing and Satirical Indexes," where we meet with some old friends—the indexes to the *Tatler* and the *Biglow Papers*, for example—and others less familiar. The third chapter—"The Bad Indexer"—and its successor—"The Good Indexer"—will delight bookmen. Under the former head are given some specimens from an index to a volume of the *Freemason* where occur such entries as, under A, "An Oration delivered," under O, "Our Portrait Gallery," under T, "Third Ladies' Night," and the like. Every reader has been plagued now and again by coming across such melancholy examples of laborious fatuity. The remaining four chapters, which form the "Practical" part of the book, deal with "Different Classes of Indexes," "General Rules for Alphabetical Indexes," "How to set about an Index," and "General or Universal Index." Accurate and useful indexing depends upon the most careful attention to a multitude of details, and Mr. Wheatley need not fear that his instructions are too detailed. He has written a book not only delightful to read, but of the greatest practical value. It should be in the possession of every lover and user of books.

* * *

"HUCHOWN OF THE AWLE RYALE," THE ALLITERATIVE POET : A Historical Criticism of Fourteenth-Century Poems ascribed to Sir Hew of Eglintoun. By George Neilson. Facsimiles, etc. Glasgow: James Maclehose and Sons, 1902. 4to; pp. xvi, 148. Price 6s. net.

Who was "Huchown of the Awle Ryale" [*Aula Regis*], and what did he write? Mr. Neilson's essay, which is reprinted from the *Proceedings of the Glasgow Archaeological Society* in an edition of 300 copies, is an attempt to answer fully and satisfactorily these questions. Certain fourteenth-century alliterative poems have been generally claimed as the work of Huchown, and to these Mr. Neilson adds some others, not so generally admitted to be his. The whole he claims to be the work of one man, and that really great poet, "Huchown of the Awle Ryale," he identifies with Sir Hew of Eglintoun. It is impossible in the brief space at our disposal to attempt even to summarize Mr. Neilson's arguments and proofs, which deserve the most careful study. He piles up a formidable collection of internal evidence, and to it adds deductions drawn from certain remarkable rubrications (of which some excellent photographic reproductions are given) on a MS. (of apparently thirteenth-century date) found in the Hunterian Library, which contain a wonderful body of relations to the Huchown poems, especially *Morte Arthure*. Mr. Neilson has a complete mastery of the poems, and by a series of striking parallels and comparisons makes out a very strong case for unity of authorship, and a no less strong case for the identity of Huchown with Sir Hew. Apart from the main argument, Mr. Neilson traces in the most interesting way a curious series of allusions in the poems to contemporary historic incidents—the surrender of Calais,

the Battle of Crécy, the Black Prince's campaigns, Edward III.'s Round Table, and the like. The book is admirably written, and we have found it convincing, though it is bound to cause discussion, and its theories may not command universal adhesion. This much is certain, that, if Mr. Neilson's conclusions are generally accepted, Sir Hew of Eglington will take rank as the first great Scottish poet. There is a good index, and the book is well produced.

* * *

EDWARD PLANTAGENET, THE ENGLISH JUSTINIAN.

By Edward Jenks, M.A. Maps, plans, and illustrations. New York and London : G. P. Putnam's Sons, 1902; 8vo., pp. xxvi, 360. Price 5s.

Edward I., the son of one poor King and the father of another, is one of the very few great men who have occupied the throne of England. He was born in 1239, became King in 1272, and died in 1307. He filled his long life and busy reign with strenuous labour for his country and its people. Wisely or not, he played the strong man towards Wales, Ireland, and Scotland; he laid the basis of that great national Parliament which has been the centre and focus of English life for six centuries; he gave free play to that compact and harmonious code of the rules of Common Law which Bracton had compiled with genius and industry out of the Plea Rolls of the King's Exchequer; he crowned his attack upon the abuses of feudalism with such famous and epoch-marking statutes as "De Donis," "Consimili Casu," the first statute of Mortmain, and "Quia Emptores." He was a great soldier, and in private life he was without reproach. In the latest volume of the excellent *Heroes of the Nations* series (which, however, it can hardly be still correct to describe as edited by Dr. Evelyn Abbott), Mr. Jenks tells the story of this great monarch, whom, speaking as a lawyer, he describes as "the English Justinian." It is, indeed, a prouder title than that of "the Hammer of the Scots," which is engraved upon the tomb in Westminster Abbey. Mr. Jenks is, we think, a little too profuse in his opening account of the times and politics in which Edward played his part. It is essential to describe the environment of such a figure, but one-fifth of a biography is too large a prelude for even that purpose. The chapter on "The Emergence of Modern Europe" is too vague to be useful, and too allusive to illuminate the subject with a clear light. But when he at last reaches his hero, Mr. Jenks, who knows well how wisely to display his warm enthusiasm, draws his portrait with great care and in attractive colours. To use one of his own happy phrases, he "looks steadily at the confusion" of his materials, and brings into prominence the real achievements and admirable methods of the King. Such passages as the summary of the rule of St. Francis (p. 64), and the description of "the castle of the thirteenth century" (p. 54), and the fascinating account of Simon de Montfort, are varied examples of the historian's art, which show that Mr. Jenks need have made no "apology for the intrusion of a mere lawyer upon a scene so dominated by great historians." But the truth is, of course, that the true inwardness of Edward's reign lay in its legal reforms.

His vigorous impress is found upon those Articles of Inquiry (1274) and the consequent Hundred Rolls (1275) which, as Mr. Jenks observes, are a record second only in importance to Domesday Book as a picture of national life in a remote age. The student who wishes to reconstruct in his mind this particular chapter of the past can safely rely on these instructive pages.

From the antiquarian point of view we are glad to note that Mr. Jenks has carefully chosen his illustrations from contemporary sources. The supply is necessarily limited, but such a figure as that of Roger of Salisbury (p. 170) and the delightful sketch of a "Peasant Woman churning" (p. 70) at once suggest the kind of people among whom Edward lived and moved. There are two useful battle-plans and interesting reproductions from Viollet le Duc, Fairholme, and Dugdale.

The volume closes with a chapter on "The King and his Work," which strikes us as a masterly piece of lucid appreciation. It suggests not only the personality of the King himself, but also his service to England at a time when State and Folk were giving way to Nation; and this doubtless was the intention of the author in his work. An earlier passage enshrines a miniature portrait which we venture to quote:

"Though his home life was pure and happy, though he loved sport and magnificence, Edward never forgot that his kingdom had the first claim on his life. . . . And this, no doubt, is why, in all his troubles, the barons whom he kept in check, the clergy whose undue aspirations he controlled, the people whom he taxed so hardly for his grand schemes, never really doubted the greatness of their ruler."

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W. H. D.

AN OLD WESTMINSTER ENDOWMENT. By E. S. Day, Head Mistress. Illustrations. London : Hugh Rees, Ltd., 1902. 8vo.; pp. 292. Price 3s. net.

The sub-title tells us that this is a "History of the Grey Coat Hospital as Recorded in the Minute-books." These books are fortunately complete from the first meeting of the eight original governors on November 30, 1698, to the present time, and are in duplicate—one set being "Fair," the other "Ruff" or "Fowl." The beginnings of the school were very small. Queen Anne granted a charter of incorporation in 1706, and thence onward the Foundation grew and flourished. Miss Day's sketch is extremely interesting, and she is greatly to be thanked for keeping so closely to her authorities—the invaluable minute-books. The quaintly-worded entries, the details about clothes and discipline, teaching and recreations, are most illuminating, and are valuable not only as showing the history of the Foundation, but as illustrating both the history of education and the history of manners in this country. Many of the notes are amusing. On Foundation Day, 1699, the children all "went to dinner at Hell in the Pallace Yard," "Hell" being the popular name of an attorneys' coffee-house near Westminster Hall. The early arrangements for cleanliness were on a very economical scale. In 1701 the governors bought five combs and two brushes (costing altogether 2s. 2d.) for

the use of forty boys and twenty girls! From such small and primitive beginnings has grown the large and most valuable institution of the Grey Coat Hospital. Miss Day has done her work admirably; her book will be of permanent value. The illustrations are good, and there are several useful appendices, but there should also have been an index. There are one or two unfortunate misprints.

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THE CITY OF ST. ALBANS: ITS ABBEY AND ITS SURROUNDINGS. Homeland Association's Handbooks, No. 21. By Charles H. Ashdown. Illustrated with original drawings by Duncan Moul. London: The Homeland Association, Ltd., 1902. 8vo.; pp. 152. Price 1s. paper, 2s. 6d. cloth.

Mr. Ashdown is already favourably known by his handsome and elaborate *St. Albans: Historical and Picturesque*, and in this handbook he has provided an admirable account of the famous city and its "Grimthorped" abbey. He expresses no opinion about Lord Grimthorpe's labours, but gives a very full description of every part of the building. The city, its old streets and churches, and its Grammar School in the great gateway of the monastery, where the third printing-press in England was traditionally set up, are all well and sympathetically described. There is also a chapter on the Roman city of Verulamium, and the ancient Church of St. Michael which stands on its site, and which contains the bones of the great Francis Bacon, Baron of Verulam. Mr. Moul's drawings are delightful in themselves and are thoroughly illustrative. The book should be in the hands of every visitor to St. Albans.

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The second of the additional eleven volumes of the *Encyclopædia Britannica* appears with commendable punctuality, and is fully up to the standard set in the first volume. It covers the ground from "Austria-Hungary" to "Chicacole." Among the articles which will probably be of special interest to readers of the *Antiquary* may be named those on "Babylonia and Assyria," by Professor Sayce; "Bookbinding," by Cyril J. Davenport; "Book-plates," by Egerton Castle; "Buddhism," by Professor Rhys Davids; and "Campanology," by the Rev. T. L. Papillon. The illustrations vary in merit, but the plate—to mention only one—of examples of modern English bookbinding, which illustrates Mr. Davenport's article, is excellent. Mr. Castle's paper on "Book-plates," again, contains not only an admirable treatment in brief of a fascinating subject, but is fully illustrated by drawings in the text and by a separate plate of beautifully reproduced examples. With regard to the pictures, it should be specially noted that the geographical articles in the eleven volumes will be illustrated by no fewer than 125 coloured maps, in addition to the many sketches and plans in the text. The names of the authors of the few articles mentioned above are examples of the care with which the writers of these supplementary volumes have been selected. The scientific, the technical, the historical articles—the whole contents of the volume, indeed—are, with very few exceptions, written by those who are acknowledged authorities

on their respective subjects, and, on the whole, the editors exhibit a commendable sense of proportion. We can only repeat what we said last month in noticing the first volume, that the new issue will be very well worth buying for its own sake, apart from its use as supplementing the last complete edition of the *Encyclopædia*.

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We have received from Mr. David Nutt *The Edda: I. The Divine Mythology of the North*, by Winifred Faraday, M.A. (No. 12 of "Popular Studies in Mythology, Romance, and Folk-Lore"), price 6d. net. This excellent little summary of a deeply-interesting subject concludes the first series of these "Popular Studies," and we are glad to hear that the reception of the twelve booklets has been sufficiently gratifying to justify the editor and publisher in undertaking the issue of a second set of twelve. As regards many of the subjects treated in these little books, it is not too much to say that nowhere else can students get the latest results of critical research summarized and presented in so readable and concise a form.

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The *Genealogical Magazine* for June has "The Arms of Harley" as a coloured frontispiece, accompanied by an article on the well-known Shropshire family of that name, by the Rev. W. G. D. Fletcher, F.S.A. Another illustrated paper treats of the family of "Middlemore of Warwickshire and Worcestershire," while Mr. Fox-Davies writes on "Armorial Families," with twelve plates of arms. To the *Architectural Review*, June, Mr. Basil Champneys sends the second part of his paper on "Charterhouse," while Mr. Cecil Hallett writes on "Fontevrault," the little town near Saumur on the Loire, of which the centre is the great monastery now used as a house of correction. Both articles are fully and beautifully illustrated. The fourth number (June) of the *Country*, Messrs. Dent's new sixpenny monthly, is before us, and is as attractive both in letterpress and in illustration as the first. We have also on our table the *American Antiquarian and Oriental Journal* for May and June, with, *inter alia*, an illustrated article on "Primitive Keramic Art in Wisconsin"; *Sale Prices*, May 31, a monthly list of prices realized by books and curiosities at auction; the *Architects' Magazine*, May; the *East Anglian*, May, with a note on "The 'Round Moats' at Fowlmere, Cambs"; and a paper on "Mam Tor, near Castleton," by Mr. I. C. Gould, reprinted from the journal of the Derbyshire Archaeological and Natural History Society.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—*Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.*

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.